THE

MISSIONARY HERALD.

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WE are glad to announce that some extra copies of *The Friend*, published in Honolulu and mentioned in the February number of the *Herald*, have arrived. The supply is limited, but we will gladly send copies, so long as they last, for ten cents a copy to those who apply for them. The paper will be most valuable to those who wish to make a study of missionary work in the Hawaiian Islands, and is well worth preservation for future reference.

"The Friend."

THE Prudential Committee devoted nearly an entire session of its meeting recently to the discussion of whether it should reënforce some of its missions where the need seems almost imperative, and for the reënforcement of which excellent candidates stand ready. The discussion lasted more than two hours, covering almost every phase of the financial question with which the members of the Committee are always face to face. If the constituency of the Board could have been present at the discussion, or if the substance of it could be brought to their attention so that they could appreciate something of the burden which the missionaries on the field and Prudential Committee bear, a quick response on the part of the churches would follow. Dr. Moore, a member of the Committee, has prepared, by request, a statement which is published elsewhere in this magazine, giving, as fully as can be in the space at command, a *résumé* of the question discussed, and the conditions upon which the members of the Committee are endeavoring to conduct the work of the Board.

Mission Problems.

WE are happy to report favorable tidings of the Deputation from the time of their arrival at Queenstown, April 15, up to the very day they were to set out for Africa from Southampton, April 25. A cable message on the former day reported a fine passage, and this was confirmed by the first letter from Dr. Strong, dated April 17, written after the first day in London. The seven days that lie between the first and second letters were evidently very full of important calls and interesting experiences. Dr. Strong took pains, at the earliest opportunity, to call upon Secretary Thompson of the London Missionary Society, and Sir Walter Peace, the representative of the Natal Colony in England. A reception was given to Dr. Strong and the missionaries by the Rev.

The Deputation in England.

Mr. Hooke, of the Colonial Missionary Society, largely attended and with opportunity for much delightful social intercourse. Dr. Strong was also a guest of Mr. Evan Spicer, who accompanied Dr. Wardlaw Thompson on his Deputation to Australia, Madagascar, and Southern Africa some years since. An extended interview with the three secretaries of the London Missionary Society afforded opportunity for pleasant conference and offered many helpful suggestions. The Right Honorable James Bryce accorded the Deputation an hour's interview on affairs in South Africa. In a word, our friends have been most cordially welcomed by those men and organizations in England which are connected in different ways with missionary work in South Africa, and have set out for South Africa under most favorable auspices. They have already become satisfied that their dealings in regard to the question of Reserves must be wholly with the authorities in South Africa and not at all with the Foreign Office in London, and that moral considerations will have much greater weight than the pressing of any possible legal claims. Dr. and Mrs. Sydney Strong arrived the day before the party were to sail, in good condition. We rejoice in this happy opening of the work of the Deputation, and shall await further tidings with liveliest interest.

India's Decennial Conference.

THE printed report of the Fourth Decennial Indian Missionary Conference, which was held in Madras December 11–18, 1902, has just come to hand. Probably the missionaries in no country of the world have more fully put into practice the widest principles of comity and coöperation than have the various representatives of missions in India. The first general conference was held in Allahabad in 1872, the second in Calcutta in 1882, the third in Bombay in 1892, and now the fourth has been held in Madras. This conference was made up of 306 delegates from all the various missions operating in India and Ceylon. Five of these delegates had attended all three of the previous conferences, thirty-eight had attended two of them, and ninety-seven had attended one. The conference was not a deliberative body as a whole, but formed itself into eight groups or committees, each committee discussing the particular phase of mission work assigned to it, and finally formulating a series of resolutions concerning its particular subject. These resolutions were then presented to the conference as a whole, and after discussion were adopted as the conclusions of the entire body. The special committees were upon such topics as the "Native Church," "Education and Work amongst the English Speaking," "Women's Work," "Medical Work," "Industrial Work," "Comity and Public Questions," "Christian Literature," and "General Appeal to the Home Churches." Each one of these subjects was treated in a most comprehensive manner, each committee attempting to avoid the repetition of action taken at previous conferences. The report, printed by the Christian Literature Society, of London, contains the entire findings of the conference, with some preliminary and explanatory statements. There is also a most valuable appendix containing a few statistics, with special articles upon the various religious movements among the different races in those countries.

Financial.

THE anticipated shrinkage in legacies this year is being realized. The decrease from this source thus far, as compared with the corresponding time last year, is over $33,000. This is partially overcome by an increase in donations of nearly $13,000; yet the decrease in the total receipts is about $20,000. Is this decrease and any further decrease in legacies to be overcome in the next four months by increased donations, that the year may close without the discouragement and burden of a debt? This can only be answered by a speedy and hearty response from the many friends to whom this cause is dear. This special need is perhaps God's special call to us and our special opportunity.

	April, 1902.	April, 1903.
Donations	$43,188.81	$43,271.84
Legacies	32,494.38	19,219.10
	$75,683.19	$62,490.94
	8 mos., 1902.	8 mos., 1903.
Donations	$347,983.12	$360,799.64
Legacies	92,931.25	59,644.10
	$440,914.37	$420,443.74

Increase in donations for eight months, $12,816.52; decrease in legacies, $33,287.15; net decrease, $20,470.63.

Macedonia.

ON the 30th of April a cable dispatch was received from Mr. Haskell, of Salonica, stating that there are grave political disturbances in the vicinity of Salonica, but that no fear is entertained for the safety of the missionaries. On May 4 a cable was received, saying, "quiet prevails." No further particulars have been received at the time of going to press, but letters which have come during the last month from different parts of Macedonia and Bulgaria do not indicate a marked change from the condition reported in these columns a month ago. It is very desirable that the truth — nothing more nor less — should be known. The situation is beyond doubt acute and critical, but it is well understood that newspaper correspondents are dealing largely in fabrications instead of facts.

What Missions Contemplate.

FRIENDS, as well as opposers, of missions often hold the mistaken idea that the evangelization of the world is a work of boundless magnitude and expense. They perhaps think of it as putting into and sustaining in each foreign field the same number of workers of all kinds found necessary for an equal population in our own country. This idea is altogether erroneous. No missionary society expects to begin and carry on to a finish the Christianization of any country. What they seek to do is to introduce principles, exhibit wise models and methods, give counsel and sympathy; but expect the native church of the country, through the spirit of life which is in it, to carry the work on to completion. Societies do not contemplate doing a thousandth part of what is to be done. The Christian world has today abundant and superabundant financial ability to do for the unevangelized all that the Lord Jesus lays upon it as duty.

The London Missionary Society.

Our friends of the London Missionary Society are to be greatly congratulated over the wiping out of the "Deficiency," which has been such a heavy load upon them in recent years. A year ago in May this deficiency stood at about $175,000. Large though this sum was, the friends of the society have attacked it vigorously, and success has crowned their efforts. There is great rejoicing among our English brethren over the outcome. This noble society, with which our American Board stands in such close relations, is now free to move forward in its splendid work for Christ in many lands. Our heartiest congratulations are extended to our co-workers across the seas.

Labor in South Africa.

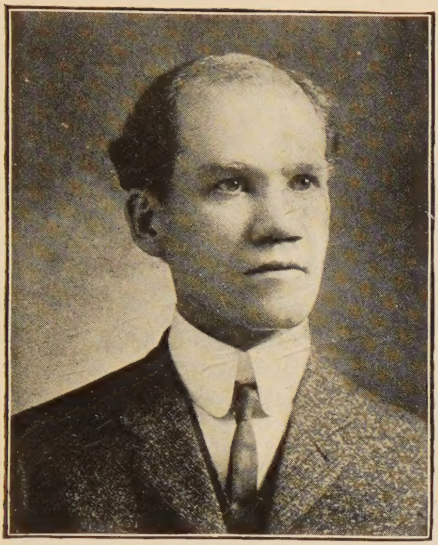
One of the serious problems confronting the people of South Africa is the supply of labor, not only in the mines but in all other departments. The present demand for workmen cannot be met by the native population in the Transvaal and Rhodesia, and the colonists are looking in all directions for help. A large number of Zulus have gone from Natal to work in the mines, and at the same time thousands of coolies from India have come to Natal and find remunerative employment there. It has been proposed to seek more of this cheap labor from the East Indies and from China. Sir Harry Johnston has suggested that South Africa might be supplied from Central Africa, and specially names Uganda as able to furnish what is needed. But Bishop Tucker strongly deprecates the plan of enlisting the Baganda, thus taking them from their equatorial climate and their life as a plantain-eating people into conditions which would be unendurable by them. He predicts that should such enlistment be permitted, disease and death would soon demonstrate the folly of the attempt. The British colonial secretary, Mr. Chamberlain, has said since his return from South Africa, that every means of securing a supply of native labor should be tried before recourse is had to Asiatics. This whole question of labor supply in South Africa may seriously affect missionary work in all regions south of the Zambesi.

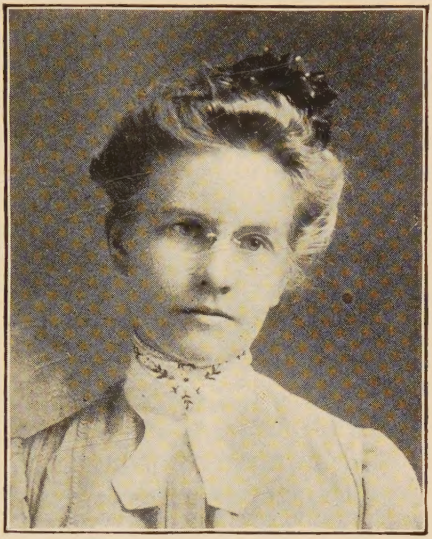
Our Veteran Missionaries.

Rev. Wilson A. Farnsworth, D.D., of Cesarea, Turkey, and Rev. Charles Hartwell, of Foochow, China, are the only ordained missionaries of the Board who have been in active service since 1852. Dr. Farnsworth's children have just printed a little volume of reminiscences concerning the experiences of his early life, which they have persuaded their father to write. The autobiography is written in a fascinating style, and carries the story of his life to his entrance into Middlebury College in 1844. It is hoped that this will be followed by reminiscences of half a century of life and work in Turkey.

The French Protestants.

The record of the Evangelical Missionary Society of Paris, which is the society of Protestants in France, during the last decade is very commendable. In all France there are about 600,000 Protestants, and during the past ten years their foreign missionaries have increased from thirty-seven to ninety-seven, and their annual income from $65,000 to $225,000.





REV. AND MRS. C. BURNELL OLDS.

New Recruits for Japan and India.

By the time this number of the *Herald* reaches our readers, Mr. and Mrs. C. Burnell Olds will be about sailing from San Francisco to join the Japan Mission. Mr. Olds graduated at Beloit College in the class of 1896, and at Hartford Theological Seminary three years later. He has had a successful pastorate in Buffalo Center, Iowa, which position he resigned to accept appointment under the American Board. Mrs. Olds is the daughter of Rev. Dr. J. D. Davis, of Japan, she having herself been born in that country. Mrs. Olds was educated at Beloit, Wis., and Oberlin, graduating from Oberlin College in 1897.

REV. AND MRS. BYRON K. HUNSBERGER.

She is a sister of Mrs. F. B. Bridgman, of the Zulu Mission. Mr. and Mrs. Olds go out to reënforce the evangelistic part of our work in that empire, and their coming has long been anticipated by the mission.

Mr. and Mrs. Byron K. Hunsberger sailed early in May to join the Marathi Mission, with the understanding that they are to be located at Bombay. Mr. Hunsberger is a graduate of Princeton University, 1900, and of Hartford Theological Seminary in the class of 1903. Mrs. Hunsberger is a graduate of Wellesley College in the class of 1900, and of Hartford Theological Seminary, 1903. It is an interesting fact that Mrs. Hunsberger is a daughter of Rev. and Mrs. E. S. Hume, of Bombay, she having been born in that city, and is, therefore, the granddaughter of missionaries upon both sides of the family, her mother being the daughter of Rev. John E. Chandler, of our Madura Mission, and her father a son of Rev. Robert W. and Mrs. Hannah D. Hume, of the Marathi Mission. Mr. and Mrs. Hunsberger go to Bombay at once to take up the work which Mr. and Mrs. Edward Hume must lay down temporarily for a much needed rest and furlough in this country.

A Remarkable Ecclesiastic.

Bishop Horen Mukhitarian died February 4, 1903, at the place which was his residence during the past eleven years, the Gregorian Monastery of Surp Sarkis, just on the outskirts of the city of Oorfa. He was born in 1822, in a village near Van. Bishop Horen was a liberal-minded man, but strong for essentials of Christian faith; a deep thinker; powerful in personality. His faith in God gave him faith for the future of his people. Thursday morning, February 5, shortly after sunrise, with the Gregorian and Protestant church bells tolling, thousands hastened to the funeral services. It is estimated that not less than 3,000 were in quiet audience during the most interesting exercises and the eulogies pronounced by Anania Vartabed, Arachnort of the Gregorians, Kasd Bedros (Syrian), and the Protestant pastor, Rev. A. Yegoian. All agreed in stating that his greatness was seen in his making himself nothing but a servant of Christ. The place of burial was inside the church, in the alcove opposite the tomb of Ephraim the Syrian, there having been no burial allowed in the church other than these two. To his honor, we can say the bishop died poor in worldly goods, but rich in the respect and deep love he had won through his years of faithful service for this community, including a period which taxed his sympathy and faith to the utmost.

Dr. A. Schreiber.

The death on March 22 last of the Rev. Dr. A. Schreiber, inspector of the Rhenish Mission Society of Barmen, brought a great and irreparable loss to that society and mourning to a wide circle of friends not only in Germany, but throughout Europe and in this country as well. Dr. Schreiber was a missionary of this society in Sumatra from 1866 to 1873. After that he was a lecturer in theology, and to the end of his life inspector of the missions of the Rhenish Society. This society was organized in 1828, and has missions in South Africa, Dutch East India, China, and New Guinea. Dr. Schreiber was a writer of

unusual clearness and force on missionary topics, an able executive, a man of pacific temper and ardent Christian devotion, and for many years a leader in the foreign missionary interests of Germany. He was one of the few continental delegates to the World's Missionary Conference of 1888 in London; he was also a delegate from the United Protestant Missionary Societies of Germany to the Ecumenical Conference of 1900 in New York. In this conference he responded for the continental societies to the address of welcome, and spoke at different times with great acceptance on Dutch and German missions, comity, missionary literature, and the hopefulness of missionary work. As a missionary executive of high ability, of rare broad-mindedness, and catholicity of spirit, Dr. Schreiber will be greatly missed in all missionary circles.

Weighty Words.

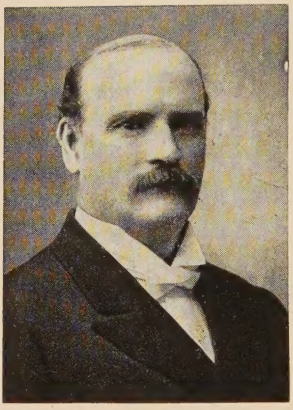
Rev. E. W. Thompson, in a wise and thoughtful paper presented at the Bangalore Conference, deprecating the aloofness of high churchmen, welcomes certain evidences of its gradually passing. He says: "Men do not change in a day," and quotes the weighty words of Bishop Lightfoot: "The kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength."

A Challenge to Christians.

Three-quarters of the skepticism in Christendom is, in spirit, a challenge to Christians. The meaning of it is: Let us see whether or not you believe what you profess. There is another fact — a very uncomfortable one, but hard and fixed — people will never believe that we Christians are other than hypocritical, unless they see clearly manifested in us the spirit of self-denial. They will not believe that we are followers of Christ — perhaps will doubt his authority as Master — unless they see us actually bearing the cross after him. Hence the positive necessity of martyrdom in the progress of the kingdom. Devout men carry Stephen to his burial with lamentation and a sense of mystery, and yet the death of Stephen is necessary to the conversion of Saul. The recrudescence of martyrdom in our age is a sure sign of the presence of Christ on one side, and of the discomfiture of skepticism on the other.

INDIA'S PROBLEM: KRISHNA OR CHRIST.

BY REV. JOHN P. JONES, D.D., MADURA.



REV. J. P. JONES, D.D.

THIS is the title of a volume of unusual value recently issued from the press of Fleming H. Revell and from the pen of Rev. John P. Jones, D.D., missionary of this Board in the Madura Mission since 1878. Dr. Jones, after a furlough in this country, left his manuscript in the hands of the publishers and returned last autumn to India, where he now has his former position at the head of the Mission Theological School at Pasumalai. The following characteristic quotations are made from Dr. Jones' book for the benefit of those who may not be able to read the entire work.

HINDUISM. — "This is the religion of three-fourths of the inhabitants of India, and of nine-tenths of all those who are there reached by missionaries.

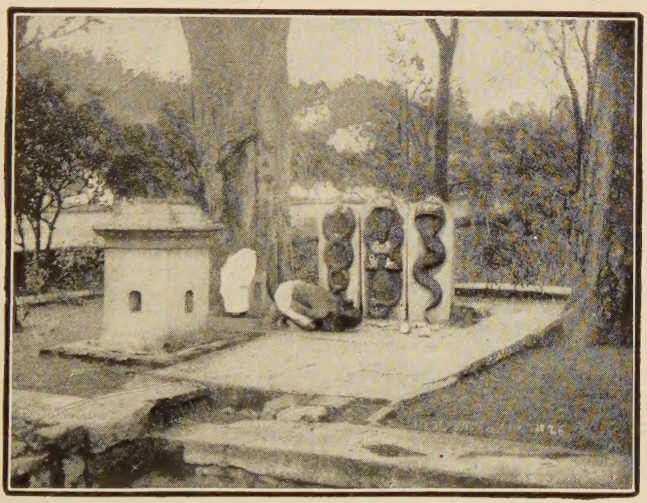
"What is Hinduism? It is a mixture of Brahmanism, Buddhism, and devil worship. As we have seen, the supplanting faith of Buddha was finally absorbed, so far as India was concerned, into the old faith. When, later on, the Brahmans moved toward the southern part of the peninsula, they entered the region occupied by, and largely given over to, demonolatry. According to its wont, Brahmanism, as modified by Buddhism, sought not to overthrow the primitive cult of the people, but to absorb it. Thus, in South India today, more than three-fourths of the people are devil worshipers. And yet, with their demons, they have been accepted into the higher faith of the Aryan; and, according to their mood and preference, give themselves to the worship of the Hindu gods or village demons. Worshiping in pure Hindu temples is to that people but a pastime, a mere holiday diversion; while the appeasing of the demons at their village shrines and under old trees in their hamlets is the most serious concern of their life. And yet all of them are regarded, and rightly regarded, as Hindus. Indeed, in the Hinduism of today, especially as found in South India, can be found living amicably together, and without any apparent sense of incongruity or conflict, the lowest type of fetishism, an ardent devil worship, an engrossing ceremonialism, a worship of the higher Brahmanical deities, a thoroughgoing pantheism, and a pure theism."

HINDUISM AND CHRISTIANITY COMPARED. — "Christianity is briefly and beautifully explained by its Founder (Luke 15) as a divine method of seeking and saving the lost. It is the expression of the Father's love yearning for the return, and seeking the complete salvation, of the son. It is primarily and pervasively a 'Thus saith the Lord' — a revelation from God manward. Hinduism, on the other hand, has been the embodiment of man's aspirations after God. Wonderfully pathetic, beautiful, and elevating these aspirations

have been at times, and doubtless guided at points by him whom they so ardently sought. They perhaps represent the highest reach of the soul in its self-propelled flight towards its Maker.

"How different is the picture presented to us by the Hindu Shastras of the means of human redemption — a picture, however, consonant with the aims which they have set before themselves to accomplish for man. The first and all-present fact of this faith is the terrible loneliness and isolation of man in the great struggle of life. His destiny is in his own hands, and he must fight single-handed against a thousand odds in the awful battle for emancipation.

"The mighty influence of Christianity is being felt by all in the land, and the thousand-handed civilization of the West is grasping and slowly transforming all their ideas of life. Verily, India is in the throes of a new birth."



IDOL WORSHIP.

The Highest Spiritual Ideal of Hinduism. — "There are about 5,500,000 men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming around the country as religious mendicants. These people are, in the main, doubtless possessed of the laudable ambition to be holy and to prepare themselves for union with Brahm. And yet, as a matter of fact, they are the most pestilential in their morals of all the people of the land. Many of them, at the same time, both regard themselves and are regarded by their co-religionists as the acme of piety. Nevertheless, they daily trample under foot every command of the decalogue."

Christianity. — "The Indian Christian is a recent product, so far as Protestant Christianity is concerned. And yet we are glad to witness a marked development in the life and character of those who are connected with the Protestant missions. It is true that fully one-half of the Christian community

there found has been connected with our faith no more than a quarter of a century. But as we compare these recent accessions to our faith with those Christians of a second, third, and fourth generation, we are much encouraged by the growth in Christian character and principle which is taking place. I have often studied these differences between the recent convert and the Christian-born member of the community. I have also compared those of the second with those of the third and fourth generation of Christian heritage, and I have been much encouraged to see that our faith is adding to its power over the life and character of the native Christian community as the years and generations increase."

THE POSITION AND INFLUENCE OF WOMEN. — "In India, today, the religious influence of woman is paramount. She is the stronghold of Hinduism at the beginning of this twentieth century. Man, under the growing

RELIGIOUS MENDICANTS.

From "India's Problem." Copyright, 1903, Fleming H. Revell Company.

influence of Western thought, civilization, and faith, has largely lost his moorings, and is growing increasingly insincere and a trifler with religious beliefs and institutions. The woman, on the other hand, is a conservative of the conservatives. In her superstition she is deeply sincere; her faith has no questionings, and her piety shapes her every activity. Were it not for the women of India, Hinduism, with all its vaunted philosophy, its wonderful ritual, and its mighty caste tyranny, would within a decade fall."

CHRISTIANIZED WOMANHOOD. — "The new womanhood of the infant native Christian community has begun to impress itself upon the land. There are nearly 500,000 women and girls connected with the Protestant missions of that country today. They are being trained for, and introduced to, new spheres and opportunities such as the women of India never dreamed of before. Thousands of them are engaged as teachers and as Bible-women. Some practice medicine; others adorn and cheer the homes, beautify the lives,

and strengthen the work of pastors and preachers, of teachers, doctors, and other professional men. They grow into the full bloom of womanhood before they leave their school training, and they go forth well equipped intellectually, morally, and spiritually for the manifold duties of life."

The Missionaries' Relation to the People. — "Many a missionary, inspired by a passionate desire to come near to the people in order that he might bless them, has divested himself of European clothing, adopted the native costume (at least so far as it was possible for him to do so) and has confined himself to native food. But I have never known of any Western missionary who has continued this method for a long time and declared it a success. In his heart of hearts the Hindu highly respects, and is always ready to listen to, that man of the West who is true to himself, and stands before him for what he is and for what he teaches. The ordinary Hindu is not stupid enough to be deceived as to a man's nationality or true position in life because of his change of clothing or food."

So-called Faith Missions. — "'Faith missions' are created by, and meet the needs of, a certain class of people in the church whose spiritual life is intense, and who crave romance in faith and in life. The missionaries of these societies tire of the great organizations of the church, and are usually men who are restless under any stiff method or extensive system in Christian work. But very few such missionaries meet with permanent success. The glamour of the 'faith life,' so called, does not abide with them. Few men have the staying, as well as the supporting, faith of a George Müller; and yet every missionary in this class should be a hero of faith — a man with that special gift and power from God which will maintain itself and go on working under the most adverse circumstances. And this is what the ordinary 'faith missionary' does not possess in an exceptional degree.

"As a matter of fact, 'faith missions' are decidedly wasteful of means in the conduct of their work. If in some ways they practice more economy, in other matters of greatest importance there is deplorable wastefulness; for they are wanting both in continuity and in wise management and sane direction. One only needs to look at India today, and there study the results of the so-called faith missions, comparing them with the results of the regular mission boards, in order to see which method is the more economical and the more owned of God."

Evangelistic Effort. — "The missionary of the cross never feels that he is more directly in the footsteps of his Master than when he is preaching to the unchurched and Christless masses. There is to this work a joy and an exhilaration which are peculiarly its own, even though it is a work fraught with physical weariness. I have felt, in the prosecution of this work, more satisfaction than almost in any other. The character of this preaching is a matter of importance. In India it should be largely, if not exclusively, constructive rather than destructive. Forces destructive to a belief in Hinduism and its numberless superstitions have multiplied wonderfully in that land during the last fifty years; so that there is no necessity today that the Christian preacher spend any of his time in attacking the errors and evils of the

ancestral faith of the people. He should give himself to the more agreeable and blessed work of imparting the living truth of the gospel in all directness and simplicity."

FORCES AT WORK. — "India is to be brought to Christ and his religion not through the efforts of the foreigner so much as through the life and activity of men and women of the soil. They are to be the essential factor in the future prevalence and in the character of our faith in India. Therefore it stirs one to deepest emotion to behold this mighty army of native workers, 20,000 strong, who are praying and working daily for the conversion of their own people and for the upbuilding of the Christian community in all that is characteristic of our faith. As I have been permitted for years to train and to send forth into that great harvest field young men to preach the gospel of Christ and to guide the churches and congregations into spiritual truth and

GROUP OF MADURA PASTORS.
From "India's Problem." Copyright, 1903, Fleming H. Revell Company.

life, I have felt that it was the highest and best opportunity that could be granted to any missionary worker in that land. This work of training an adequate spiritual agency is occupying the serious thought of all missions. There are 110 theological seminaries and normal training schools in the country; in these, 4,305 students, of both sexes, are undergoing training."

GIVING BY NATIVE CHRISTIANS. — "A few years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura Mission. I discovered that five rupees (that is $1.66) was the average monthly income of each family of that congregation. And that meant only thirty-three cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet the Christians of that mission contributed over two rupees (seventy-five cents) per church member as their offering for 1900. For all the Protestant missions of South India, the average offering per church member during

1900 was one rupee and nine annas (fifty-two cents). For South India this represented an aggregate sum of Rs. 248,852 ($83,000), or about seven and one-half per cent of the total sum expended in the missions during that year. An American can easily realize how much this offering is as an absolute gift; but he cannot realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches today."

ANATOLIA COLLEGE AS AN EVANGELIZING AGENCY.

BY PRES. C. C. TRACY, D.D., MARSOVAN.

C. C. TRACY, D.D.

That education is necessary in order to evangelization is not true, as anyone may understand by half an hour's reading of the Gospels or the Acts. That education is necessary to secure the proper permanent results of evangelism is true. That genuine Christianity and genuine science are intimate friends is true; where there is enmity, so far one or the other is false, or both are. Also a healthy activity of either one affords the best atmosphere for the development of the other. Another weighty fact must be kept in mind — the assembly of the country's brightest minds in high grade schools of learning affords the best possible opportunity for impressing them, and through them the country, with the vital truth of the gospel. To the mistaken people — they are now few — who cry out against education *instead* of preaching the gospel, we reply: the educational institution is the best pulpit in the world from which to preach the gospel. Anatolia College preaches it more powerfully and in a far wider field than its whole force of teachers could do if they were to give up the college and go forth to preach instead.

The Christian college is in the first grade of high and holy institutions in this world. It makes a vast difference, however, whether it is *labeled* Christian or *is* Christian. The name of a thing does not determine the trend of its influence. The school, like the church, is not Christ's unless he dwells in it — unless its spirit is his spirit. Anatolia College has reason enough for humility, but it was consecrated to Christ before it was born, and has been reconsecrated every day of its life. The fundamental idea there held is Christ's idea: "First the kingdom of God." Man is essentially a spirit in the image of God; to educate him as if he were just an intellect in a body is not only to leave God out of the account, but to leave the man out and educate him as essentially what he is not. The school that does not consider itself responsible for the training of God's children *as* his children might as well be heathen.

The management of this institution holds fast to such points as these: —

1. Thorough ability and sincere Christian character in the teachers.

2. Reverent regard for Christ as Lord, Master, and Exemplar. The New Testament is the greatest text-book in the college, and the whole Bible

is carefully studied. Every class has its separate Bible lesson — brief and pointed — during twenty minutes each morning. All students attend the regular services and Sunday school, and there are various voluntary devotional meetings on Sunday and during the week.

3. The study of science is made as thorough, and wide, and up-to-date as possible. The intention is to advance as fast as verification advances, and do little skirmishing in the ranks of speculation.

4. Much emphasis is laid upon *manliness*. Very little direct help is given to students. They are required to work their way through college in the Self Help Department. Those who have not the spirit to do this are not considered worth educating. The students are now rather disposed to be proud of industry than ashamed of it.

5. The desire is not only to stock the students with knowledge, expand them with thought, and guide them with truth, but also to fill them with common sense, that while they meet the world with sturdy faith and clear ideas, they may also have a grip on practical life.

6. Every sort of vice is treated with severity — is held intolerable. Even the use of tobacco is utterly forbidden.

As to results obtained, they are such as the following: —

1. The students generally graduate with the love of Christ in their hearts and the determination to devote their lives to his service. Those who do not appear such in character are exceptions, and few. The alumni generally, and many of those who leave without completing a course, become friendly to and coadjutors in evangelization.

2. At least a sixth of the graduates become ministers of the gospel and about a third become teachers — an office almost equal, in the circumstances, to the ministry in its evangelical influence.

3. Those who become physicians or merchants, or follow other professions, generally take rank far ahead of others in the same pursuits, both as concerns ability and moral character.

4. Almost all the Christian laborers in the Marsovan field, as well as many in other fields far and near, have come forth from the college and the girls' boarding school.

ANATOLIA COLLEGE. WEST FRONT.

5. There is a widely pervasive influence of the college which refuses to be put in statistical form. Who can tabulate the influence of morning light?

Anatolia College Hospital, brought under thorough organization within a few years, is a powerful coadjutor in evangelization, for

therein, as in the healing ministration of Christ, the spirit of love finds its most concrete manifestation. Through his own bodily suffering Christ most vividly represented to the dull, gross world his love for sunken man; that was the culmination of his years of unwearied ministration to suffering man. Those who come most prejudiced cannot continue to hate the patient and tireless physicians and nurses who spend their days and nights in relieving their pain and restoring them to health. It is very probable that they will learn to love and honor the Lord and Master in whose name they minister. Nothing melts away the soul's ice and snow faster than genuine Christian medical work.

The girls' boarding school is the counterpart of the college in its gospel-carrying influence, and perhaps even more pronounced. All the institutions are in one compound, and so united in one spirit in one body that it seems out of place to mention any one branch alone. The theological school, really the parent of the college, holds the place of high importance which it had from the beginning in the preparation of Christian leaders. The orphanages are endued with the same spirit and blessed with the same success. The teachers and other laborers, whether native or foreign, in this cluster of institutions are inspired with the same love for the same Lord; have the same enthusiasm in the same cause.

Notwithstanding human imperfection everywhere apparent and always to be deplored, this institution has realized its purpose. In a marked manner it has been blessed and cared for. Again and again destruction has seemed imminent, and yet it lives and prospers. The people love it; students throng to it and are willing to pay to the utmost of their ability for the privilege of education in it. There have been recurring financial straits, and recurring deliverances.

The power of this college is in a fair way to be decisive for good in a tract of country comprising nearly eighty thousand square miles, to say nothing of influence that radiates far beyond. It is wielding as great power in its sphere as any American college does in its sphere, *and costs only a tenth as much.* How great a service does that man accomplish who establishes and equips one such institution! There is one thing to be said which is very little known: *the missionary college is one of the mightiest agencies* on earth. The equipment of a score of such institutions, at this time, in the newly awakened lands, whose whole future will be molded by them, would be one of the greatest and best things accomplished since the opening of the Christian era. It can be done with less outlay than is required for the establishment of one first-class college in America.

MRS. HANNAH D. HUME.

On Saturday morning, April 18, in New Haven, Conn., Mrs. Hannah D. Hume peacefully entered into rest, after a brief illness, in the eighty-seventh year of her age. Mrs. Hume was born in West Springfield, Mass., June 8, 1816, and was married to Rev. Robert W. Hume on March 24, 1839.

Just one week from the day of the wedding, Mr. and Mrs. Hume, together with Rev. and Mrs. Ebenezer Burgess, Rev. and Mrs. Ozro French, and Miss Cynthia Farrar, sailed from the harbor of Boston for Bombay, under appointment as missionaries of the American Board. Mr. Hume's health failed in 1854, and he with his family started for home by sailing vessel, but Mr. Hume died at sea and was buried off the Cape of Good Hope. Mrs. Hume, with her children, arrived in this country in 1855, where she has since remained, making her home at New Haven, Conn. Her two sons, Rev. Robert A. Hume, D.D., and Rev. Edward S. Hume are now missionaries of the Board in India, both having been born in that country. A daughter, Miss Sarah J. Hume, who recently died, was for some years connected with the Marathi Mission of the Board. Two granddaughters, Dr. Ruth P. Hume and Mrs. Byron K. Hunsberger, are under appointment by the Board to the Marathi Mission, the latter being now upon her way to Bombay. R. E. Hume, PH.D., a grandson, recently made the tour of India, Ceylon, and Japan in company with Pres. Charles Cuthbert Hall, and expects later to enter upon permanent missionary service, and another grandson contemplates work in India.

MRS. HANNAH D. HUME.

In addition to the great service Mrs. Hume has rendered the cause of missions by training up missionaries, she has been active in many a good enterprise in New Haven, and bore to the day of her death the title of "The Mother of the New Haven Branch of the Woman's Board of Missions," of which she was one of the original officers. In the twenty-fifth annual report of this society, issued in 1896, the following passage occurs: "As corresponding secretary, Mrs. Hume has represented us to our missionaries and presented them to us. As a veteran missionary, she has stimulated societies with her earnest pleas for the needs of the world; as the mother of missionaries, she has the veneration of all who recognize the beauty and strength of this service. As adviser on questions of all sorts, she holds the first place in our councils. Her field glass has been on missionary movements everywhere, and her pen has, month by month and year by year, so noted them that we have felt with her the heart-beat of joy that we could share in the oncoming kingdom, or the throb of sorrow that its progress was hindered."

During her thirty-two years' connection with the New Haven Branch as corresponding secretary, she kept up to the very last connection with the world-wide work. When she laid down her pen there were letters upon her desk addressed to missionaries in China, India, and Turkey. Her daughter, Mrs. A. B. Miller, has been closely associated with her in her missionary correspondence and work.

It is reported that when Secretary Anderson bade the party of seven good-by as they set out for India in 1839, he said he had great confidence in the physical equipment of all except poor, frail Mrs. Hume, for whom he feared there was not a very long life of service. The life of that frail woman of twenty-three years, for whom her friends were anxiously solicitous, has just ceased, all the others of that company having long since gone to their rest.

Mrs. Hume, by her life of great activity and energy, and through those whom she has raised up for the service, has set forces in operation that are felt upon two continents and that make for the redemption of the world.

PROBLEMS WHICH CONFRONT THE PRUDENTIAL COMMITTEE.

BY PROF. EDWARD C. MOORE, D.D., MEMBER OF THE COMMITTEE.

In the bearing of great responsibilities, it is usually wise that those who are entrusted with their care should in good measure keep their own counsel. In making known, for example, in what straits for money the Prudential Committee may, at a given time, find itself with reference to reënforcements for the field, it runs the risk of making the impression that candidates need not apply and that no new appointments can be made. And yet the pecuniary stress may be a matter of but a few months. The loss of a few men and women of the highest quality and fitness may tell upon the missions for years. And as in other professions, it is always the men whom we most desire who can most readily find something else to do.

Nevertheless, the Prudential Committee is but the agent of the Congregational churches in the administration of their foreign missionary affairs. The final responsibility is with the churches. Exactly for that reason the Committee has a responsibility that the churches should at least know the state of the work. And the Committee, burdened with anxiety and distressed at decisions which it is obliged, now and again, to make, has the feeling that if the churches did really know the true state of the case, the situation would be quickly changed.

One of the most thoroughgoing discussions in recent years took place in the Committee on the 14th of April last, and I have been asked to note some main points of that discussion for the readers of the *Herald.*

The point of departure for the discussion was furnished, as it chanced, by the question of reënforcements for the two missions, North China and Shansi, which had suffered most from the Boxer outbreak in 1900, and where, in one at least of these cases, no sort of adequate restoration of the work has taken place.

In the North China Mission before the Boxer outbreak there were eighteen ordained missionaries (one a physician), five physicians, and fourteen single women. Of these, there have either died or withdrawn four ordained men, three physicians, and four single women. There have been

appointed and are now in the field to meet these losses, one ordained man, one physician, and one single woman. Among the urgent calls from the mission, the following appeared to be imperatively needed this year: viz., one ordained man and two single women.

The force in the Shansi Mission before the Boxer outbreak consisted of six ordained men (one a physician), one physician, and two single women. Of these, all were slain except one ordained man (a physician) and the wives of two others. In order to hold our ground in this field, to save what was left of the native church, and to make ready for future advance, at least one ordained man and one physician seem to be immediately required.

But even this modest list of appointments the Sub-committee on China did not deem it expedient to recommend, because of the financial condition of the Board. It is known that one station of North China Mission, viz., Kalgan, and one whole mission, viz., Shansi, have not been formally opened since the outbreak, one missionary in each case being charged, for the time, merely to do what he can to look after the interests of the native Christians and the property of the Board.

And yet Shansi was the field concerning which we had thought that, with the return of the feeling of safety for our missionaries, the appeal for the work of those who had laid down their lives as martyrs in our cause would be the strongest, and where it seemed most hard that the native Christians who had suffered so much should be virtually abandoned. But as was said, the Sub-committee did not feel justified in making even so modest a recommendation, and this for a reason which it deemed applied not merely to China but to all the fields covered by the work of the Board.

Only too easily in the routine of business are the questions of appointment and expenditure settled in detail and without sufficient reference to the sum total of our necessities and to the proportion of claims. The cause is good, the man is worthy, and so long as the money lasts both are approved. Then, when the money is gone, something which is strategically of infinitely more importance is brought forward. But the claim is disallowed simply because there is no money. The result is a wavering and spasmodic quality of the policy, and a course of action which must sometimes seem almost inexplicable.

We are at the point in many of our fields the world over where men of inestimable worth to us, because of their experience, are being cruelly overworked in their old age; or men in the prime of life, who have developed every aptitude and of whom no one could immediately take the place, are being weighed down to such a degree that their becoming incapacitated, sooner or later, is almost a certainty. And we are not able always to send them the reënforcements from home who might avert the catastrophe.

The statement was made that if we would but provide for the filling of the places of those who, in the average, year by year, are removed from our roll by death, or by permanent disability are removed from the service but not from the roll, we should have to commission nine new missionaries, ordained men, each year. In this sense it was the common consent that we

owe it to the staff and to the cause to keep our roll filled, even if we can do no more.

It was the practical decision of the Committee in 1893 not to go, in the matter of appointments, beyond the figures of the year 1892 until the finances of the Board should permit. There were in 1892 under commission of the Board 534 missionaries, of whom 183 were ordained men. There were in 1897 543, of whom 174 were ordained men. And in 1902 there were 549, of whom 168 were ordained men. Part of this gain is due to the increase of the number of single women who are supported by the Women's Boards. The number of these has risen from 159 in 1892, to 175 in 1897, and 188 in 1902. The proportion of physicians, both men and women, shows a slight increase.

But while the force has thus not much more than held its own numerically, the number of communicants in the native churches has increased from 41,522 in 1893, to 44,606 in 1897, and 55,645 in 1902. Of direct adherents to these churches, the number has increased from 137,831 in 1893, to 138,445 in 1897, and 177,676 in 1902. The slight difference between 1897 and 1893 does not indicate so much the failure to gain in other lands, as the great falling off in Japan, where the year 1892 ended a period of most disastrous official popularity of Christianity. Since then, the growth there also has been great and of solid sort.

The number of those under missionary instruction in higher schools and colleges in all lands has risen from 50,533 in 1893, to 54,615 in 1897, and to 60,964 in 1902. Thus the numbers under the responsibility of the staff have increased in ten years about twenty per cent, while the staff has remained practically stationary. The number of those whom the missionaries now have an opportunity to reach has increased in a far greater proportion than that named. This alone would serve to show the increased burden upon the missionaries. Had we been able, however, to increase the force of native workers as we ought to have done, the work could have been carried easily, and we might view without concern the stationariness or even the diminished number of the staff.

But this leads me to say that a far more vital question than that of reënforcements of English-speaking missionaries from home is this question of the native agencies, of the auxiliary staff, of the whole expansion of the instrumentalities among the people themselves, upon which more than upon all else, I assume that all are agreed, the future of the native churches depends. The limitation of this force is indeed one of the things which has made it hard for our missionaries themselves in these recent years. But that is the smallest part of the difficulty. The limitation of this force is, one might almost say, the defeat of our work in itself. If the native churches do not in the end look forward to self-support and a native ministry, to a complete circle of native instrumentalities and ultimate independence of the missionaries and of the Board, then they have nothing to look forward to. To attempt to maintain from America American Christianity in China or India, in the long run, is absurd. But there never will be, in the large sense, a

Chinese or Hindu Christianity except under Chinese and Hindu leadership. It is not necessary to debate the question as to when the missionary may withdraw. That is a question which has a different answer for each individual mission. But significant is the preponderance everywhere, as the missions grow older, of the educational work, as that part of the work which falls most properly to the foreign missionary. It is the work of raising up the native leadership.

Now in the face of this state of things I submit that the fact that in the era of retrenchment through which we have passed, the narrowing in, the cutting down, the lopping off, should, in by far the largest part, have fallen upon the apportionment for native agencies is the most deplorable fact which could be alleged. It is the most fatal course which could be pursued. In a far-sighted view of the situation, one might say that the native agency is the last point and not the first point to which curtailment ought to be applied. Our missionaries feel this, and meet it with heroic self-denial from their own small resources. They assume responsibility for raising money among their friends for this precious part of their work, and that in a way that they ought not to have to assume it at all. When they cry out against the Committee's retrenchments it is not for themselves, but on behalf of this native work.

But the problem works out remorselessly in this fashion. The staff which we have, the plant which we possess, the definite responsibilities for one institution and another which we have assumed, are of the nature of fixed charges. These must be met. It is the native agency which is flexible where all the rest is inflexible. We can increase it indefinitely in a single year when we have the money, and, alas! we can cut it down indefinitely when we have not. And yet I repeat that this is the most fatal course that we could pursue.

If I believed that we had reached the limit of the resources and of the willingness of the Congregational churches, I should say that our one recourse was to cut down the staff in order everywhere to expand the native work. But we cannot cut down the staff in the regions which we occupy at all without killing the men and women whom we leave there. The only open and honorable course would be for us to say that we must, until our resources are larger, occupy fewer regions. We should then need to turn over certain portions of our work which we have begun to societies of other denominations. This itself would not be necessarily a disadvantage in the cause of Christian unity nor disloyalty to a work begun.

But I do not believe that we have reached the limit of resources in our Congregational churches. The churches are certainly keeping pace with the development of the country and increasing in wealth. I do not believe that in actual fact the interest in foreign missions is waning. I feel assured of the contrary. But we know that the pressure of other causes, charitable and philanthropic, has greatly increased, to which causes the Christian public feels responsibility. In so far as there is indifference to foreign missions in our churches, it seems to me that it is on the part of those who do not realize that the mission movement is the center of charity, philanthropy, and even of education in those lands, in a degree which goes far beyond that in which the

Christian body is the center of those influences here at home. And this failure of realization as to what missions attempt reduces at last to a mere problem of information, information which in the main our pastors must be counted on to supply. Since these other good causes are present and urgent everywhere, alive to their own interests, a great change must take place in our method both of conveying knowledge of the cause of foreign missions and of gathering money for it. More direct and persistent methods of appeal and solicitation must be used. The prediction was uttered that the next twenty-five years would see as great change in the manner of bringing home the responsibility of missions to our churches as have the last twenty-five years in the organization of any business we could name.

The momentary point of difficulty is the fluctuation of legacies. It has been always the fluctuation of legacies which of late years has plunged the Board, after a year of most careful administration, into most disappointing debt. It is the fear of the shortage of legacies which causes the Committee anxiety at the present moment. It was as a safeguard in this particular that the Twentieth Century Fund was devised, of which fund more than $100,000 is already in hand, and $150,000 still to seek. The interest of this fund and the use of a certain portion of it in a year of shortage, against the return of that portion in a year of excess of legacies, would cover this difficulty. The completion of that fund would seem to be the next task.

But, of course, the real strength of the Board is in its gifts from the living. And these gifts show, with some fluctuations, on the whole a gratifying increase. Twice in the period of ten years the debt of the Board has been paid. Last year the payment amounted to more than $100,000.

The Committee are convinced that the constituency of the Board approves of the general policy which would avoid debt, and which aims to keep expenditures within the resources which may reasonably be calculated on within a given year. But, aside from the matter of the legacies, it will be seen how difficult such resolution may be to carry into effect. One recalls that three times within the decade we have been called upon to face such emergencies as the Armenian massacres, the Indian famine, and the Boxer uprising in China. While in two of these cases indemnities have aided in the restoration of property, yet the disorganization of the work of the Board at the time, and the numbers of widows and orphans to be supported afterwards, entailed and still entail large expense.

The direct cost of the missions in 1892 was $784,856, in 1897 $636,299, and in 1902 $685,465 — this in face of the fact which I have indicated above, that the numbers of those who are being reached by the work, and even of those who had directly allied themselves to the work. was so largely increased. In the Marathi Mission, for example, the cost had risen but from $58,433 in 1892, to $68,182 in 1902, although the work has been wonderfully successful, everything more than doubling in the period named. In Shansi the cost in 1892 was $14,714, and in 1899 $12,511. In 1900 this work was uprooted. In 1902 the total costs, even including the support of widows and children of those who had fallen, reached only $2,960, but $727 of which was actually

spent in the field. Even such scant figures as these may serve to show what large results are achieved with relatively small sums of money.

With such indications as these of the understanding which the Committee has of its problem, frankly given to the Board's constituency, we are not able to believe that the situation will long continue in which the very success of our work constitutes the main, and often the sole, cause of our embarrassment. In that embarrassment, opportunities for which we have striven for years have to be neglected when at last they are open to us, and circumstances which have turned to our advantage far beyond our hope cannot be utilized to the full measure. And in most cases there is no other reason than the lack of funds.

LETTERS FROM THE MISSIONS.

European Turkey Mission.

PROGRESS IN THE FACE OF DIFFICULTIES.

UNDER date of March 7, Mr. Marsh writes: —

"Three weeks ago I was at Merichleri, and spent the Sabbath with that village church. We had very large meetings. House packed. People very attentive. Many of the old church people came to our services.

"Two weeks ago I was with our church at Haskeuy. Preached morning and evening to full and attentive houses. That church is now next to this one in Philippopolis in importance in our station. That is a large city. Many people are interested in our work, and many came to our services. The friends urged me to stay and have a meeting Monday night with the officers of the church. They give me no rest. They feel that we must begin to work for a new church there. Those then present made their first pledges for that object. I admit the need. The old church was a weak structure to begin with, and has been lengthened once. About New Year's they had a service so packed that the building trembled much, and some of the friends feared a disaster. We shall be obliged to go forward cautiously and wisely with plans for a new church in that city.

"My colporter has just returned to this city after an absence of five weeks in the villages. Times are hard and his work is hard, but many things show that the people are not satisfied with the present, and want something better. He will go again soon.

"The government has finally removed the restrictions upon the building of our church in Ahmatovo (a village five hours from Philippopolis), and have ordered the plans given us for that work. Now we hear the head man of the village has called a meeting of neighboring villages for tomorrow to protest against the building of the church. Perhaps a fight is on. I expect to start today for work in three or four outstations."

Western Turkey Mission.

TOURING IN MIDWINTER.

AN interesting story of a tour is received from Rev. J. L. Fowle, under date of January 27: —

"The last tour of 1902 was one of the pleasantest, though in some respects one of the hardest, that I ever took. It was my good fortune to be accompanied by

Mr. Riggs in the first and only tour he has taken as a member of Cesarea Station, and I am free to say that I never had a more cheerful, helpful companion, or one more able and willing to give out what the people were glad to receive.

"We started on this journey December 4, and made about twenty-five miles the first day, stopping at Sultan Khan, where Mr. Riggs took some photographs of the doorways and fretted work of that magnificent ruin. It was almost dark when the Bagdad post for Constantinople came along, three days late by reason of the mud and snow. Friday's drive of thirty-three miles brought us to Sharkushla, a small but thriving center, the 'metropolis' of a populous and fertile region. The little Protestant colony there is an offshoot from the Moonjoosoon church, with individual additions from Gurun, Sivas, Cesarea, etc.; its 'angel' is the silversmith, Krikor. Deaf as far as the 'ear of flesh' is concerned, but with the spiritual ear both keen and open Godward, his clear head and generous heart make him a useful leader. As has been reported to you before, this little community has never received help from the Board, and, as far as I know, but very little from individual missionaries. I recall but $13 given in the course of twenty years."

Mr. Fowle speaks of an interesting visit to a village six miles from the above place, where the people heretofore had been strongly prejudiced against the evangelical movement, and were with some difficulty persuaded to accept and read the mission paper. Traveling with great difficulty through the mud, the village of Boorkhan was reached, where the people for two or three years have been without either teacher or preacher, but have newly undertaken a school, which they are in the main supporting themselves. Traveling thence the village of Chepni was reached, but finding the situation unfavorable, they went on to Dendil through the snow. They were greatly pleased with the zeal of the preacher in that place. The former teacher of the school had turned priest, apparently from motives of policy.

"Before breakfast we went to call on an aged brother who cannot leave his room, and had 'morning prayers' with him. It was one of those characteristic rooms of the East: a stable with a 'fireplace and sitting-room' in one corner, and the cattle close at hand. Their object is to get advantage of the *heat* of the animals; but unfortunately for Occidentals, the *air* is *not* deodorized. As is usually the case, a crowd of friends and relatives had assembled to see and hear. After a chapter from the Scriptures we gave them some good advice about reading and obeying God's word. Would that the advice might be heeded! When we mounted our horses for the ride back to Chepni in the driving storm, we understood what an advantage it was to have been over the road the day before; otherwise we might have been lost. At Chepni we found the brother we sought, and examined the little school his son is teaching in their guest room. The boy would have come back to Talas this year if his father could have raised $10 to $12, but now he is teaching, without pay, the fifteen to twenty boys that come to him. As a *school* it is rather a slim affair; but as a brave attempt of a small boy to help those more ignorant than himself it is worthy of all commendation.

"That night was a wild one outside, but we had a very pleasant evening with the host of friends who came in, in spite of the storm.

HARD TRAVELING.

"Anxiety as to how the wagon was to get across the swollen river and through the drifted snow did not add to our comfort, yet it was too risky for us to start before dawn. Even then the driving snow made it difficult for us to

find our way. Had there been light enough, a snap shot at floundering horses and at riders taking a 'header' into a gulley full of snow would have made an amusing picture. In one valley about a mile from Boorkhan we did lose our bearings, keeping to the right instead of turning to the left; but we soon struck a mill-race that could not be crossed, and followed it back to the village. The snow had piled about and into our wagon, and every hour it was getting deeper. Our host said that if we were not willing to leave until spring, or until the snow melted, we ought to start at once; that otherwise he would not allow us to leave his roof in such a storm. As soon as a hot breakfast was disposed of, with four men on foot and two horsemen, we set out for the river. I will not bother you with details, but it was *hard*, and at the river, *dangerous;* the water was high and running wild with snow and ice. One horseman and three footmen turned back from the river; we took the other footman into the wagon and the second horseman drove in after us. This horse found progress difficult and finally stopped a rod or two from the place where we had come up out of the water; because of the rushing of the water the preacher thought his horse was still going and *heading up stream*. A yell of warning and of encouragement started them up again, and soon they were out of danger. Had horse or rider fallen nothing could have saved them! Between the river and Gemerek there were five miles of hard road, uphill work in a double sense; but by dint of constant whipping and yelling, digging and lifting on the wheels, we made it, foot by foot.

"Sunday was a delightful day, outside and in. The air was bright and balmy; the people filled the chapel and listened with great eagerness. It seems to me that for years I have not seen Gemerek in such a hopeful condition. The preacher is a native of the village, but has been away for nearly thirty years as pupil and preacher. His wife is of the salt of the earth. Wise and unselfish herself, she works constantly and successfully for spiritual results. She is indeed a helpmeet for her husband, who himself is consecrated and earnest. On Monday morning we found their schools in first-rate condition; equal, I think, to any schools I have seen in the tours of the fall.

"You may be sure that we were glad enough to turn our faces toward Talas on Monday noon, and to reach it Tuesday afternoon. Then we learned of the renewed and louder call from Harpoot for Mr. Riggs, with what result you already know. During January I have spent a Sunday each in Zinjirdere and Moonjoosoon, but there is nothing special to report from either of these places.

"Since starting on the fall touring, on October 23, I find that I have covered 630 miles and been away from home fifty-four days."

Central Turkey Mission.

AWAKENING.

At the close of an interesting letter from Aintab, Miss Dr. Hamilton writes: —

"I cannot close without reference to the deep and widespread work going on in our city. Our hearts are overflowing with praise to Him who is speaking manifestly to many souls. The college is solid for Christ (the boarding students, I mean); the seminary has received a rich blessing; churches are crowded every night; and people are everywhere seeking for peace. Christians, so called, have as yet been most deeply touched, and house to house work by small bands

of newly consecrated men and women is wonderfully effective. We are rejoicing that our native physician and druggist have yielded unreservedly to the Lord, and are earnest in work for others. A little prayer meeting to talk over our personal work among our patients and to consecrate ourselves to his service right here in the hospital was the sweetest hour I remember in Turkey. The whole atmosphere of the place seems changed, and several patients have accepted Christ."

THE SPIRIT OF CONSECRATION AT MARASH.

Under date of January 31, Miss Welpton writes from her station: —

"On Tuesday before the day of prayer for colleges we had our weekly teachers' prayer meeting. Miss Blakely led, and told all the teachers of her plan. A band of truly consecrated girls, who were willing to give themselves to village work in any place where they might be needed, would constitute the home missionary society — something of the nature of a volunteer band. The needs of the villages have been pressed upon the girls' hearts in special ways recently. The need of young women prepared and willing to go to out-of-the-way places, to be separated from their families, to endure hardship, has been made quite apparent to the girls. It seems, perhaps, overdrawn to speak of their giving up personal advantages when they go away from Marash into a village to teach; but it is a real sacrifice to them. Marash has three good churches and pastors; its schools are somewhat comfortably housed. It has a college with books and other helpful material. It has the missionaries. Marash has a newly formed educational society which is proving to be pleasant and profitable to the teachers living in the city. It also has a market where vegetables, fruits, and meat can be bought. The children in the schools are provided with books needed, paper, and pencils. The villages do not have these things. I believe it costs the girls a real struggle to give up the prospect of teaching in Marash or other large stations and go out into the barren, ignorant, and often indifferent places. With great thanksgiving we see many villages hungry and eager for preaching and teaching.

"On Thursday — day of prayer for colleges — Miss Blakely led the prayer meeting with seniors and juniors. There she presented the home missionary subject to the girls. They were to know that being members of that band meant service, sacrifice, and they were left to pray and think it over until Friday at 4 o'clock. To our great joy thirteen of the older girls came to Miss Blakely at the hour appointed and gave themselves to this work. One girl came of whom we had no such hope; and others whose willingness to make the sacrifice we felt doubtful. It is a great victory in some lives and has meant real surrender of their wills to God's. My heart is just full of joy over it, and I know Miss Blakely must feel that the Lord is richly crowning her work with this its very evident result. I am glad it came this year just before Miss Blakely's going to America. She can go with such satisfaction and hope for these girls who will not be in our school when she returns."

Marathi Mission.

BREAKING CASTE.

MR. KARMARKAR, in two late letters, gives interesting items, some of which are here presented: —

"We attended a very interesting marriage ceremony performed according to the Brahmo ritual. The bridegroom is a Telugu Brahman, and the bride is a

Bengalee Kayasth caste. Such a union of two distinct races among non-Christians is a significant fact, which proves, without a shadow of doubt, that caste system and race prejudice are certainly disappearing.

ORPHANAGE WORK.

"His Excellency the Governor of Bombay visited the Parel orphanage for boys, established and carried on by Rev. and Mrs. E. S. Hume. Lord Northcote, in his speech, expressed his great satisfaction at the industrial training given there, and at the prosperous physical condition of the boys. The expense of this institution every month is about $700. It needs great faith to conduct it without having any endowment or appropriation from the Board. Both Mr. and Mrs. Hume are devoted to their work of training boys and girls in their schools, in order to prepare them to become the future pillars of the Indian church."

HOME MISSIONS IN INDIA.

"Another advance step is taken by our mission, with the aid of an American Christian gentleman, in starting home mission work about 600 miles from Bombay, at Lalitpur. Here there were residing a few members of the Bombay church, who have been asking us for many years to send a shepherd to feed the flock. Rev. and Mrs. John Mallelu, leaving their relatives and friends, have gone there to organize and establish a home mission in that very needy field. The self-sacrifice and courage exhibited by these servants of God are a distinct proof of the tangible work done by the American Board in Western India. It is also very gratifying to note that the church of Roha, Konkon district, of which Mr. Mallelu was the pastor, has contributed toward this mission 480 rupees for the current year. We expect other native churches will follow the excellent example of this church.

LALITPUR.

"You will be pleased to know that I had an opportunity to visit Lalitpur two weeks ago and see the work carried on by Mr. and Mrs. John Mallelu. I am glad to find them well housed, although the building is somewhat in a dilapidated condition. Both Mr. and Mrs. Mallelu are very enthusiastic in their work, and are happy in their new environments.

"The field of Lalitpur is very promising. The people are very ignorant and illiterate; there are 101 villages right around Lalitpur. The great need is that they bring up their children under Christian instruction. I believe the salvation of India is in its children. The grown-up men and women are so filled with heathenish ideas that it is very difficult to bring them out into the light of the gospel. The longer I live the more I am convinced that through children we shall win India to Christ. I am glad to see Mr. Mallelu and his wife eager to build up a large boarding school."

Foochow Mission.

A BUSY MISSIONARY.

UNDER date of February 9, Dr. Whitney writes from Pagoda Anchorage: —

"In regard to my work: when I reached the field in 1901 I resumed the same responsibilities that I laid down in 1898, and in addition began the work of a new translation of Gray's 'Anatomy.' This has been my varied work week in and week out ever since. My field work includes the charge of fifteen day schools, two pastors and eight unordained preachers, and five colporters. Here at the Anchorage I have the medical work, with one assistant, who at-

tends to the regular dispensary work, bringing only the difficult cases to me. And on the 'Anatomy' I keep three teachers at work all the time. In the *general* mission business I am on the Finance and Auditing Committee, Building and Repair Committee, and one or two other committees. All combined I manage to keep fairly busy and perhaps make up a little lost time. Since I arrived in Shanghai, the first of February, 1901, I have not let up a day from mission work, except about ten days last September (1901) when I caught a severe cold in changing from the mountain (Kuliang) to the plain. Mrs. Whitney also keeps her usual health. This year Mr. Hodous has asked me to give the theological students a course of lectures, which I am now preparing at odd moments. This seems rather a long list of duties, but it must ever be true that the fewer the laborers the greater must the burdens of each be. But as long as my health will allow, I am willing to do it.

OUTLOOK IN CHINA.

"I am glad to learn of the re-beginnings of work in our North China fields. I knew indirectly of some reëstablishing work there, but not all. It is still quite unsettled in some parts of the Chele province, but I hope nothing serious will result to our workers or to the work. The events of the past fifteen years have been moving China forth from her ancestral grave, and in many places we begin to see flesh gathering on the dry bones of past ages. Our 'sick elephant' we hope is now convalescent. Nourished with sufficient of the Bread of Life China will yet come forth and assume her rightful place among the nations of the far East.

THE BOARDING SCHOOL FOR BOYS AT SHAO-WU.

Dr. Bliss writes, March 3, expressing much satisfaction at the visit and touring labors of Mr. Beard. He also adds information of interest from which we quote: —

"Late last fall we began the laying of the foundation of the boys' boarding school building. This is to be a substantial brick structure about eighty feet by forty-five feet, with basement and two floors. The first floor is to be devoted to study hall and reception rooms; the second floor to sleeping rooms. The foundation and basement story have now been completed and left to settle during the rainy season before proceeding with the upper stories. The Chinese Christians, with the help of the missionaries, have contributed $1,800, Mexican, toward the building, and some gifts sent to us from home to be used as we thought best have raised the fund to over $2,200, Mexican. As far as the movement is due to a human instrument the credit belongs to Miss Walker; but she states that the idea started almost spontaneously in her study while in conversation with several young teachers. The project seemed to come from God, and we took the offerings and started the building, in faith that the money needed to complete it would come from America, especially since the mission in its estimates has placed the boys' boarding school first on the list of contingents for Shao-wu for two years. This school now is in the house formerly occupied by Pastor Ian and in the Book House. These furnish very inadequate accommodations for the thirty boys, but it is the best we can do. They are a fine lot of boys; every one who sees them is struck with their appearance. They are, as a rule, very much in earnest about their studies and are making excellent progress. It seems to me that this boys' school is right at the root of our success and that a good school is one of the best contributions that we can make to the new China to help it to be really Christian.

"There is not nearly enough money to complete the building, but we trust

that the Board will be able to show its appreciation of the efforts of the native Christians by making a substantial appropriation for this purpose.

A MEDICAL CLASS.

"Last year three medical students were under instruction and this year two additional ones were received. With the exception of the one most advanced, these students are all from our boys' boarding school; all are church members and give promise of becoming not only intelligent physicians and men of influence, but also valuable Chinese workers. It is my purpose to give them a much more thorough training than we have attempted giving in the past. I feel that the best use I can make of a good share of my time is in the training of these young men. In addition to their medical work they study English and Bible in the boys' boarding school. My hope is that they will be well equipped evangelistic workers, but earning their own support as physicians instead of depending largely for support upon the Board, as do the other workers.

"Mrs. Bliss is very busy with the study of the Shao-wu dialect and teaching in the boys' boarding school and day school, in addition to her household cares. She is making very good progress in the dialect. Two months ago she began to translate the Chinese character Testament into the dialect in reading with us at morning prayers, with the medical students and servants."

North China Mission.

NO THOUGHT OF GIVING UP.

DR. ARTHUR SMITH writes from Pang-chuang indicating that there is no idea of giving up: —

"The country is externally at peace, yet there is a deep feeling of unrest, and for good reasons. Of this we take notice and then go about our business, as we did in 1900. If some of the friends at home think that China is to be abandoned — or ought to be so — just because these convulsions are always potential and occasionally threatened, they have a very shallow idea of the philosophy either of Missions or of Christianity. There has nowhere been the least talk of giving up any position gained; but the question has been and is where the present and the future emphasis should be placed. We shall do well to teach, to circulate all the books we can, and to preach the gospel to every creature — a work of which at present we are doing very little, perhaps never less. Our field force is as small as it has ever been and is occupied with looking after the sheep we have and the inquirers. We are doing *nothing* for those without!

"We need far ampler resources to accomplish this. We have still only sixty per cent of the amount asked for last year, and this has been the case so long that we are getting the tentacles which should reach out almost atrophied from disuse.

CONDITIONS AFTER TUMULTS.

MISS ABBIE G. CHAPIN writes from Tung-cho, giving views of the present attitude of things: —

"There are now five day schools in and near Tung-cho, but as yet none in the villages, for the village work has had to be practically started new. I believe that there was no work that I loved more before the outbreak, none that I so dreaded to take up again, and yet none that I enjoyed more when I did take it up again, than the village work. You can imagine what it means to go to some place where Christians were killed, or where we never went before, and where the poor, ignorant

women think the whole trouble was caused by 'foreigners rebelling against China and sending their soldiers here,' though for the most part the people acknowledge that the Boxers were at fault.

"It has not been as trying, however, as one would expect, and almost everywhere there seems to be a greater readiness to listen and an interest to know more of what this religion is which withstood such a shock. We have had openings into a number of new villages, so I think there are now some twenty where we visit. The Bible-woman finds an entrance into many new homes in the city and near hamlets, and to some of these we have been admitted with her.

"There has been no general movement or revival such as we had thought the Lord might use to lift our poor 'remnant' from the crushed, apathetic condition into which many had fallen from the joint effects of sorrow and the temptations to revenge and cupidity that followed. Yet we certainly have had reason to thank God for his work in many individual hearts, and it seems to me very plain that there is a steady upward movement in the church in general."

FROM PAO-TING-FU.

MR. PERKINS, in a recent letter, shows the openness of doors and the necessity of vigorous work: —

"I see no reason now for disbelieving that the larger part of the population about here is in a very few years coming into the Christian Protestant church either directly by baptism, or as adherents fitting for baptism. I hardly need go into details, but you can see easily that all this means an enormous expansion of our work and in several directions. Let me briefly indicate in this letter what are likely to be our most urgent needs, as I forecast them. I think we ought to enlarge our boys' school. We have as a station taken the responsibility of offering to buy a piece of land that will, when added to our compound, give room for enlargement. This land will cost $300. A wall will be about as much more. A third $300 would give room for say fifty more boys. By having here a large fitting school for Tung-cho we tone up the smaller village schools and get the best boys for the future. We shall doubtless ask for the above amounts at the next mission meeting, but of course the funds must come from your grants.

"My next suggestion is a very simple one, but all-inclusive. I would like any amount of money from $10 up to $50,000 for our station to use just as the Home Missionary Society uses money, *i.e.*, to make grants-in-aid to these new churches. We could and would make conditions. I believe that nothing would so stimulate these congregations to self-respect and self-support. *They* very soon discover the men who really help them and whom they wish to use. And what our young men need is an education NOT for the priesthood, but for the *ministry* of the churches and of the people who make up those churches."

Japan Mission.

BUSY WEEKS.

MISS ADAMS writes from Okayama, March 14, giving information of much interest, showing the task, the toil, and the encouragement ever before the worker: —

"I found plenty of work waiting for me on my return, and have been happy in doing it. I begin the week with my Sunday school, which recently numbered at one session over one hundred and thirty, and one of my Junior Christian Endeavor meetings for boys in the orphan asylum, a bright, wide-awake lot. Monday this is followed by another Junior Christian Endeavor meeting for

little boys in the asylum. They are full of life, and one needs to be on the alert to keep up with them. Tuesday brings work in my school in the slum; two meetings in the afternoon and an English class in the evening. Wednesday afternoon I have my Bible class for students in the high school. Since I came back, five from this class have united with the church, but I was only one of the many influences which led them to give their hearts to Christ.

"Thursday is our day at home for guests. Friday brings more work in my school, this time being the dearest little Junior Christian Endeavor meeting that I have anything to do with. Saturday again takes me to school for morning prayers and an hour with the children, and the afternoon finds me teaching English and having my boys' club. Thus go the regular weekly appointments, but in addition to these there are any number of extras, studying the language, making calls, going touring, etc.

FIGHTING VICE WITH THE GOSPEL.

"I enjoy all my work, but my heart goes out especially to the work in the slum, for there is so much misery and suffering there, and they do so need to know of Christ's power to save and to keep them from sinning. Ten years ago I dreaded to walk through this part of the city because so many vile things were said to us, and mud and stones were thrown at us. Now we receive only polite bows, with a pleasant smile and word of greeting, or thanks for what is being done for the children. About ten years ago we commenced this work, with a Sunday school in our house. Three years later we rented a house, and in addition to the Sunday school had a daily free primary school for those too poor to pay the tuition required at the city schools. We began with seven and now have over forty children, all from the very poorest homes, full of sin and ignorance. One boy could only come to school when his father was away on a drinking and gambling spree, as he did not wish his boy to be better than he himself was. Another boy was caught stealing, and on talking with him I learned that his mother urged him to steal, and praised him when he was successful. Another, a little girl, had a father who gambled away all his earnings. The child, only ten years old, seems to be a real little Christian, and has worked and prayed for her father until, after many falls, he seems to have given up gambling. She has taught him to read. The whole family have given up idol worship, and now every day pray and read the Bible together. All their debts have been paid, and they are beginning to save money. The joy in the faces of all, as well as their more tidy appearance, is quite noticeable."

VICTORIOUS MEETINGS.

REV. SIDNEY L. GULICK, having in a previous letter (see *Missionary Herald* for April) spoken of opposition met on a former visit to Marugame, now writes as follows:—

"In my last report I mentioned that I had written a letter to the prefectural governor, stating the facts, and asking whether it would not be possible for the police to keep order. Mr. Takahashi, the evangelist, also reported in writing to the chief of the city police, the verbal statements made by the two policemen as to what had happened, having been inadequate. A few days later he received a call from the chief of police, who stated that thereafter he would see that order was maintained. At the next public preaching service some twenty policemen were detailed to attend; it was a wise precaution, for a crowd of 500 or more gathered, the leaders intending this time to make an end of our work. After 150 had been admitted, the doors were closed; the rules of quiet, no smoking, etc., were ex-

plained, and all who were unwilling to abide by them, and all children, were asked to leave; no one was to be allowed to go out in the course of the sermon as it would make a disturbance. In spite of this notice all remained except the children, who were required to leave.

"Outside, the crowd surged and pushed; some even attempted to rush the police and force their way in. Thereupon six or eight were promptly arrested and lodged in jail for the night. This clear determination of the police to enforce order had immediate and complete effect. No one ventured to make any further trouble. Inside perfect quiet reigned from first to last, and a sermon of a full hour was preached. At the close it was to be expected that all would immediately leave; but no; the hearers seemed ready to listen further. Evidently the rowdy leaders had not come early enough to get in and lead the opposition, or else they dared do nothing. The majority had come to see the fun, but instead they had heard an excellent sermon, so different from what they expected that they wanted more. So Mr. Takahashi gave them a second sermon of over half an hour in length. On closing all left quietly.

"On account of the election for the Diet and the necessary absence of the police, it seemed desirable to have no public meeting on the following Sabbath (March 1). But beginning with March 5, at Mr. Takahashi's earnest request, I went to Marugame for a four days' campaign. At that time we opened a new preaching place, much superior to the old in location and accommodation. In our new place we had a very successful series of meetings. The police were present in force (six to eight each night), and no opposition appeared, nor was there uttered a single word of disapproval of our doctrine. On the rainy nights we had an audience of from fifty to sixty, who came up and sat on the mats; the other nights we had a hundred or more, and many were standing. In view of the general reluctance of any but professed Christians and well advanced seekers to so far ally themselves with Christians as to sit down in a church or preaching place, we consider these meetings signs of a great victory. The police took notes of all our sermons, which, we afterwards heard, were written out in full and filed at the police office for inspection by the superior authorities. We now have eight or ten confessed seekers, two of them policemen, and quite a group who have heard consecutive Christian preaching. Mr. Takahashi and I both preached a full hour each night, so that the regular attendants received quite an amount of instruction.

"On the fifth night Dr. Doremus Scudder was with us, serving as an additional attraction, so that in spite of the rain we had an audience of over one hundred. Dr. Scudder gave two addresses that evening, one on the Hawaiian Islands and one a regular sermon. He manifested both skill and power in the use of Japanese.

OFFICIALS FRIENDLY.

"While in Marugame I called twice on the chief of police (he was out the first time so I met the next in office) to thank him for his kindness and energy in keeping order. He received me affably, and we had a very pleasant conference. I also went to Takamatsu, the prefectural capital, to call on the governor. As he was out, I was received by the prefectural head of the police, who also was very polite. He thanked me for my letter to the governor, and said that the Japanese ought to treat us missionaries with special care and gratitude in view of our unselfish efforts for the betterment of Japan's moral and religious life. He hoped and thought the roughs of Marugame would give us no more trouble.

"Thus the opposition plan for driving us out has turned out to our advantage in every way. I may add that the anti-Christian lectures repeatedly given in the temples have been so vile and slanderous as to cause a reaction among the decent common people. When one of our Christians was posting bills advertising our meetings, he came to a place in front of a jinrikisha stand; in order not to offend the men he asked permission; they refused it, saying that they did not wish to hear any more Buddhist lectures; but on being told that these were Christian lectures being advertised, they at once assented, adding that the Christians were all right. Some passers-by made similar remarks. It was also noticeable that for the first time our bills remained intact for several days, whereas heretofore they have been torn to pieces almost as soon as posted.

"We feel that in Marugame we have gained a notable victory, even though the number of Christians is still small."

Mission to the Philippine Islands.

NEW WORK IN A FRESH FIELD.

MR. BLACK writes concerning work in Mindanao under date of February 28:—

"There seems to be a very encouraging opening in Zamboanga now. The work of the Peniel men in distributing several hundred copies of the Bible and in a vigorous propaganda for a short time is now showing results. They think, and I agree with them, that there is a need for a church here. Many of those who have read the Bibles are showing a change in their lives and more in their attitude toward the mission. Some of the leading men of the district, notably Don Isidoro Medel, the American's candidate for the office of *presidente*, a rich and able man, and some of the school teachers of the native Filipinos are interested. Mr. Townsend was amazed to find one of his teachers with a Bible in the schoolroom. He had to rebuke him for that, but told him that he could read it as much as he liked outside the schoolroom. There has been some change in Mr. Townsend's views about a church here. He now says that he thinks it would be a good thing. A change of his school policy is at hand, I think. The public schools have been losing ground in spite of the effort not to offend. An aggressive stand for American ideals is necessary. This seems to be the battle ground of the Roman Church against the public school and everything that savors of Protestantism. If we must fight, and there is no doubt of that, we shall have to win or lose here in the strategic place of the whole island. The natives have misconstrued the efforts not to offend, thinking that we were afraid of the Church, as they are. The Church is making every effort to profit by the situation, but the good seed of the Word is sown and is springing up. The Roman Church is undoing herself on account of her partial victory over the public schools. Within a few months I can report further on the situation. The Americans with whom I have talked want a church here. Some have offered support."

ITEMS FROM THE MISSIONS.

Turkey.

King's Daughters. Miss McCallum, of Smyrna, writes: "Our King's Daughters' Circle is busy as usual in visiting the poor and the sick. We have such a reputation that people come to us from all parts of the city, and we have to be very careful in investigating each case. We meet every Friday; one week for business, the next for a prayer meeting, then for a missionary meeting, and last for a literary meeting. Each member earns a certain sum in addition to her subscription, and judging from the efforts already made our income will be larger than usual. We still support a pupil in Bombay. Our income last year was $245."

Africa.

Quiet and Growth. For the last two months or more the mails from West Africa have come regularly, and the letters report a most interesting work. Mr. Stover says: "I spent two weeks at Epanda in January and found the work in a very encouraging condition. Nearly one hundred pupils are enrolled in the schools and about one hundred and fifty regularly attend Sunday services. One young man was received to the church January 1. A number more have made profession of faith, and they now have regular weekly prayer meetings on Thursday evenings and Sunday afternoons. They are also about to organize a Sunday school."

China.

Reassurance. In the unwarranted impressions now afloat as to the hazards of missionary work in China, this word from Dr. Sheffield is reassuring. He says: "I think such an impression is unfortunate. Wars are always threatening, and there are elements in the political condition of China to give serious apprehensions of further derangement before permanent reconstruction sets in; but meanwhile there is a rare present opportunity for work, and good reason to hope that in whatever changes may come our mission work will be allowed to keep on its course."

Calls for Christian Preachers. Rev. F. M. Chapin writes of the openings at Lin Ching as follows: "There are constant calls for native preachers in different large centers, and we have no way of meeting them except by placing men who have no large amount of training, though we always endeavor to see to it that these men are of known probity, Christian experience and character. To the west of Lin Ching we have the offer free of a street chapel, furnished, and possibly of another in a neighboring town."

New Native Laborers. Four students graduated from the college in Foochow City in January. One is to be a helper to Mr. Smith at Ing-hok, one a helper to Mr. Gardner, one will help Mrs. Peet, whose last year's teacher takes charge of a church in the city, and the fourth will assist in work on the press. One of last year's graduates will this year help Miss Garretson in the girls' school at Ponasang.

India.

Grinding Reductions. In a letter recently received from Dr. J. E. Abbott, of Bombay, the financial pressure under which the missionaries are placed by the reductions and by the necessity of caring for the large number of orphans on their hands is most vividly demonstrated. Dr. Abbott says: "A few weeks ago I drew out of the bank the last rupee of my life's savings and put it in the fund from which I must draw to do my duty to the famine children, who cannot be turned away until they are able to care for themselves." A serious question arises whether we have a right to put

our missionaries in a position where they are compelled to make sacrifices greater than we ourselves are ready to make.

Growth. *The Madras Times*, one of the leading secular papers of the Madras Presidency, in discussing the government returns from the last census for India, and comparing these returns with the previous three decades, says that if the increase in the number of Christians continues in the same proportion, the whole of India will become Christian soon after the middle of the next century. It adds that the progress of Christianity in India has been, during the past century, more rapid than it was in the Roman empire during the first three centuries of the Christian era.

Japan.

Report of Progress. On Sunday, March 22, fourteen young men and seven young women were received into church fellowship in the Doshisha church in Kyoto, Japan. The Doshisha has practically changed its school year to correspond with the government school year, so that the new class is received in April.

Mrs. Learned has been for some time conducting a kindergarten in a building on their grounds in Kyoto. She has a list of applicants larger than can be accommodated waiting for vacancies. Among the recent applicants to the school are three children from families of the nobility.

Buddhist Support for Pastor. Mr. Higuchi is the earnest Christian pastor of the church in Sendai. In order to relieve the church of the financial burden which it seemed unable to bear, Mr. Higuchi presented his resignation, with a purpose of entering upon general evangelistic work over the field. When it became known that he had resigned, a large group of non-Christian friends had a meeting in the city and raised among themselves about 120 yen per year, which they promised to continue for a term of years if he would withdraw his resignation and keep his position in the church. Mr. Higuchi is a most earnest evangelistic worker, presenting the claims of Christ upon all with whom he comes personally in contact. The action of the non-Christian friends seems the more remarkable.

A New Church Building. Some of the churches in Japan are revealing wonderful energy. Mr. White reports a church in Tsuyama which has had most inadequate church accommodations. Recently a meeting was held to consider the question of a new church building. By unanimous vote it was agreed to raise 3,000 yen ($1,500) by June 30, to erect a building which should be completed in time for a Christmas celebration. As the congregation are poor people, the undertaking is a large one. One of the deacons, the only church member who has independent means, contributed one-third of the sum necessary. In addition to this the church voted that it would be financially independent of help from the missions and the American Board, beginning January 1, 1904.

NOTES FROM THE WIDE FIELD.

AFRICA.

MISSION TO A DEGRADED TRIBE. — "The Mongos live in the Great Horseshoe Bend of the Congo River. Their country is as large as the German empire, and they number between eight and ten millions. Although they are terribly degraded — being cannibals, polygamists, and slave dealers — they are physically a fine race and very intelligent. The missionaries have always found them ready to listen to

the gospel story, and we have had many proofs of the power of the gospel to convert these dark souls." — *Missionary Review.*

LABRADOR.

CHURCH EATEN UP BY DOGS. — "Having no church where we could gather the people together we had to make a church of sealskins. Common sealskins are found in those regions, and the kind people gave us about forty large skins. These we spread on a rough frame of wood, and when erected this formed our little Arctic church in Baffin's Land. Night after night we gathered the people together in our primitive building to hear the word of God, and they came and listened most attentively to the tidings we had to proclaim. I also found a magic lantern of the greatest possible use in teaching these poor creatures, for they had very little idea of such objects as a tree, or sheep, or cow, so we tried by means of these lantern services to give them some idea of our own home life and surroundings. We also found the lantern of the greatest benefit in giving them a graphic view of our Lord's life. At length our little church was actually eaten up by dogs. It happened in this way: one particularly trying winter the poor Eskimo could not go out on the frozen sea to capture seals, and the dogs were almost starved to death; so one stormy night a great crowd of them climbed onto the roof of the church, and after they had made a few rents in it they literally tore off the skins and devoured the whole of the edifice. I am thankful to say that kind friends at home enabled us to erect more substantial buildings, and we have now at Blacklead Island a good house and a decent church."

RELIGIOUS IDEAS. — "The Eskimo have a religion of their own. The principal point of their religion is that they have no belief in one great Supreme Being; they rather believe in a plurality of gods or spirits."

CONVERSIONS. — "The Eskimo of Davis Straits, Hudson's Straits, Southampton Island, Chesterfield Inlet, Repulse Bay, and all along the Arctic coast line are surely those for whom Christ died, and there can be no doubt in the heart of any true child of God that we ought to use means for their evangelization. I started for home last September, and the Lord did not send me away comfortless. Several of the poor creatures who know and love the Lord thank God for this mission and for his kindness and love in sending them the gospel. One man, when I told him I was going home in the ship, cried out, 'Pray divide yourself in two, leaving half with us and half with those in the white man's land.' Several asked me if I would come back again next year, but I told them I could not order my own goings." — REV. E. J. PECK, in "Eight Years in Baffin's Land."

INDIA.

RELIGIONS IN INDIA AND BURMA. — "The census taken by the government in 1901 gives the following religious statistics for India and Burma: Hindu, 207,147,026; Mussulman, 62,458,077; Buddhist, 9,476,759; Animistic, 8,584,049; Christian, 2,923,241 (of whom 2,664,313 were natives of India); Sikh, 2,195,339; Jain, 1,334,148; Parsi, 94,190; Jewish, 18,228; minor and unclassified, 129,900."

MISSIONARY FORCES. — "The Protestant missionary forces engaged, as given in our statistical volume, are as follows for India: ordained men, 1,169; unordained men, 464; missionaries' wives, 899; other missionary women, 1,304; total foreign missionaries, 3,836. The native force of India consisted of 23,001 men and women engaged in direct missionary work. Burma's contingent consisted of sixty-six ordained men, seven unordained, seventy missionaries' wives, fifty-nine other women (a total of 202 foreign workers), and 1,797 native workers." — *Missionary Review of the World*

Department for Young People.

Spirituality Contagious.

THE contagion of spiritual power is exemplified in its highest form by the personal influence of Jesus over his disciples. Every Christian exerts a spiritual influence on others in proportion to his possession of Christ's character and motives. Some men and women impart spiritual impulses as freely as the sun radiates heat. In a similar manner a person completely possessed with the spirit of service, like the missionary motive of Jesus, or the ambition of Paul, casts a glow of love for missions over a large circle of friends, and creates an atmosphere which breeds missionaries, missionary leaders, and consecration of money and time.

Dearth of Leaders.

Scarcely a church can be found where there is an adequate force of missionary leaders. Many aspire, but few are able. The definition of a leader given by Mr. John R. Mott may be used to show the characteristics most needed in the lives of those who would fill a young people's society or a church with a true missionary spirit: "A leader is one who knows the way, can keep ahead, and can get others to follow." Many are able to run at high speed for a short distance, but they often follow no preconceived course, and cannot induce others to waste energy in a similar display of zeal.

Motive Needed.

Aimless missionary work, like purposeless Christian living, breeds rank indifference. To supply sufficient motive power to energize the missionary chairmen and committees of a church is a twin ambition to making a church a great propagating center of personal work to lead men and women into the Christian life. Happy may well be the leader among young people who first awakes to a personal realization of the grandeur of such a motive, and then proceeds wisely, because prayerfully, to plan a campaign to transform and guide the development of each life in the church or society under the inspiration of that motive.

Birth of the Right Motive.

The fruitfulness of a life controlled by a right missionary purpose can never be questioned. Paul caught his vision from his risen Lord. Multitudes have chosen their ideal from Paul. It would be a surprise to some to find out how many who now are missionaries date the birth of interest from an inspired hour with a man fired with true missionary purpose, or a book revealing the heart life of a useful man early in his career. Others learn from a principle whose first acknowledgment caused only formal acceptance. Rev. E. H. Smith, lately appointed as a missionary to Ing-hok, China, wrote recently: —

> "I should never have been on the field if I had not been giving money to missions when an Endeavorer at Norwich, Conn. Study classes, library, and giving — these three great educational agencies, but the greatest of these is giving (hardest, also, but perhaps that is a test of greatness)."

The highest and only sufficient motive for a missionary life is to pray, work, and give for Christ's sake.

Leading Article.

The contributed article of this month, entitled "Union Missionary Work among Young People," has been prepared upon request by the chairman of the committee in charge of the successful work described.

The plan is highly approved, and is therefore recommended to other societies or groups of societies. For amounts ranging from eight to one hundred dollars, definite known work can be supported on the foreign field. Many native and foreign missionaries are still available for adoption. The young people's secretary, at present in charge of the Forward Movement, will gladly aid any society in completing an arrangement similar to that adopted by the Roxbury societies.

A Useful Handbook.

Before the *Missionary Herald* comes from the press there will have been received from the printer a large edition of a new publication entitled, "Missionary Handbook for Pastors and Others." This handbook contains a complete bibliography of missionary books and literature arranged by fields and subjects. There are in addition some practical suggestions for missionary organization and work in each of the different departments of church life, including the Sunday school, the Young People's Society, and the midweek church prayer meeting. A few of the leading divisions in the list of books are entitled, Foreign Missions, Home Missions, Books for the Sunday school and Young People's Libraries, Mission Study Text-Books, Literature for the Missionary Committee, Books on the Spiritual Life, Advanced Courses of Bible Study and Literature of the American Board.

Because of the many requests for a catalogue of missionary books from which to select for private reading, as well as for missionary libraries, it is apparent that this handbook will meet a real need. A complimentary copy will be sent to each pastor in the country. In order to defray a part of the cost of printing, a charge of ten cents will be made for each additional copy. A free copy will be sent, however, upon request, to an officer in each Sunday school, Young People's Society, or other organization which makes an annual offering to the treasury of the Board.

Missionary Institutes.

Six different conferences for the training of missionary leaders among young people have been held in New England during the winter and spring of this year. The places were Middleboro, Stockbridge, Dorchester, Lynn, and Haverhill, all in Massachusetts, and Springfield, Vt. These have been attended by 225 leaders from seventy-five churches. Usually there have been three or four sessions, each of about two hours' duration, and in addition one or two public meetings. Some of the abiding results of these institutes are shown by the following quotations from letters of delegates: —

"Since representatives from our Endeavor Society attended the conference at Springfield, five young ladies, teachers in the public schools, have formed a mission reading circle. We have already met twice and read the life of Pandita Ramabai, but would like some definite line of thought."

The pastor of the church at Springfield wrote on April 18: —

"We are ready for a mission study class. Ten of our young people have joined. Will you please send me seven copies of 'Effective Workers in Needy Fields.'"

On May 8 another letter from the same pastor was received saying: —

"The mission study class is well begun, but the class needs a library. Please send me the 'Congregational Forward Movement Missionary Library.' I inclose check for $10."

From a missionary leader at Middleboro, Mass.: —

"About twenty of our young people have been studying 'The Price of Africa' since the conference, and have only two lessons remaining. Can you suggest what to study next?"

Later: —

"The book 'Africa Waiting' has been received. We like it, and wish you to send fifteen copies as soon as possible, as the class is waiting."

Appeal to the Heroic.

The following message has been received from one of our foremost clergymen, which we gladly print in full: —

"Allow me first to express my hearty appreciation of the plan for increasing interest in the missionary enterprise. The period of education is always that of youth. If we would have the next generation enthusiastic for the evangelization of the world, we must fill the minds of the young men and women of the present with splendid ideals of the Kingdom of God, and inspire within them a feeling of chivalry in the service of their fellowmen. This is a truth that needs no argument. It is self-evident. The romantic side of missions needs increased emphasis. The story of the achievements of men and women like Livingstone, Mackay of Uganda, Hannington, Titus Coan, of Mrs. Judson and Harriet Newell, is of thrilling and fascinating interest, and appeals to the young with singular power. Moreover, young people believe in great things. Properly presented, the missionary cause appeals to the heroic and to the passion to do great things for the world which most of us feel sometimes. What repels is sentimentality; what inspires and attracts is the opportunity to perform really useful and noble service for our fellowmen and the kingdom of God."

AMORY H. BRADFORD.
MONTCLAIR, N. J.

UNION MISSIONARY WORK AMONG YOUNG PEOPLE.

WILLIAM CLINTON EWING, WALNUT AVENUE CONGREGATIONAL CHURCH, ROXBURY, MASSACHUSETTS.

A TYPICAL instance of the union of several Young People's Societies for common missionary work is seen in the four Congregational churches of Roxbury, Mass. This union originated through the efforts of the Yale Band, a body of students from Yale Divinity School who came to Boston in the winter of 1898–99 to advance the cause of missions, especially among young people. They suggested that Christian Endeavor Societies that could not support a missionary individually should unite in the support of some one missionary. Accordingly, the Christian Endeavor Societies of the Eliot, Highland, Immanuel, and Walnut Avenue Congregational churches were banded together for common missionary work.

To carry out their plans effectually, a permanent committee was appointed by the four societies, consisting of the chairman of the missionary committee of each society, with a permanent chairman and treasurer in addition. The first work of this committee was to select a missionary, and to arrange for the collection of funds.

After several consultations with Secretary Smith of the American Board, it was decided that these societies should assume the support of Dr. William T. Lawrence, who was to sail for the East Central African Mission in the spring of 1900. This selection made it possible for the missionary chosen and the young people to become mutually acquainted, which has added greatly to the missionary interest and enthusiasm in the societies. Before sailing, Dr. and Mrs. Lawrence transferred their church membership to one of the churches represented in this union.

The Union Missionary Committee apportioned the salary of Dr. Lawrence among the societies in proportion to the total active and associate membership in each, obtaining pledges for these amounts for one year. This has been repeated each year, so that no society is called upon to make longer pledges than it is sure of being able to meet; indeed, the union has not made itself responsible for this salary, but has merely expressed its intention of continuing the present arrangement as long as possible. The probable permanence of the present plan is indicated by the fact that although one of the societies failed to make any pledge for the past

year, the total amount has been readjusted so that the three remaining societies, with a membership of fifty, fifty-four, and 119, contribute $100, $125, and $275, respectively.

Frequent communication is sustained between Dr. and Mrs. Lawrence and the four Young People's Societies in Roxbury. All the reports sent by Dr. Lawrence to the chairman of the Union Committee, as well as some of the letters received by individual members, together with numerous photographs, are circulated among the young people, and give a great impetus to the missionary movement.

In addition to the $500 salary, the societies have sent several boxes of supplies for home and missionary uses, and are about to send two bicycles. When Dr. and Mrs. Lawrence sailed from Boston they carried with them a portable organ as a reminder of the interest and affection with which these young people regarded them.

In the winter of 1899–1900, three of these societies united in a study of missions in Japan, followed the next winter by the study of work in China. After an interval of one year, one of these societies has just completed a course on missionary work in India, which was attended by many of the older members of the church.

This united missionary work has been typical both in its successes and in its failures. It has been a means of greatly increasing the personal missionary interest of many young people, and has also doubtless increased their total gifts for missions; moreover, each society has now a special interest in maintaining the active missionary interest in the other societies. It may also be supposed that Dr. and Mrs. Lawrence feel an added support in their work from the knowledge that four Christian Endeavor Societies in Roxbury are uniting in financial and prayerful interest for them.

On the other hand, there is always the danger of withdrawal from the union by reason of peculiar circumstances in one of the societies. In this particular instance the Mission Study Class, beginning with a union of three societies, ended with only one. Yet, taking a general view of these first four years of united effort, the experiment has been an unquestionable success, and present conditions point to a long continuance of the union.

SHARP CONTRASTS.

THE place of the greatest need in connection with Christian work is made very apparent by the study of the accompanying charts, which complete a series of eight begun in the department for young people of the last issue.

Charts 5 and 6 indicate the proportion of Christians (white) to heathen (black) in Europe and America, while Nos. 7 and 8 show the same for Asia and Africa. The responsibility before God of Christian America and Europe for the evangelization of the world is enormous, urgent, and not to be escaped or evaded.

This responsibility is enormous because nearly 1,000,000,000 of unevangelized people comprise the multitude of persons who, being in need of a Saviour, are therefore our neighbors, because we who are Christians can supply their need if we will. It is urgent because a whole generation of non-Christians is passing away from the earth without an adequate opportunity of learning about Christ or accepting his teaching. No other generation than the present can send the knowledge of Christ to the unevangelized who are now living. The responsibility cannot be evaded, for the supreme test of discipleship is to love Christ more than all else in the

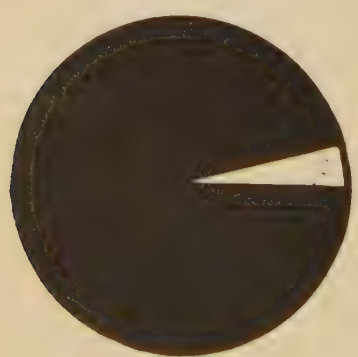
EUROPE.

AMERICA.

world and to love our neighbors as ourselves.

It is because Titus Coan, Bishop Patteson, and John G. Paton had a love for the people of the Pacific Islands, in large measure like the love of Jesus for the lost people of his time, that they counted it all joy to give all they had and were, to become Christ's personal ambassadors, and to make these islands Christian.

When will the present generation of Christians recognize the privilege to evangelize the world? Only when each individual who professes to be a disciple knows his Master well enough to choose his aims in life and be controlled by his purposes. The secret of the life of those who have done their full duty to the millions of unevangelized in any generation is revealed by their implicit obedience to Christ's teaching. If anyone was in need and made his need known, he was a "neighbor," and Jesus helped him. Because Christ alone can meet the need of the non-Christian people, and because their need is known to us at this present day, we are obligated to send the gospel to them. Because many millions desire now to receive the knowledge of Christ, but cannot because their need which is known to us is not heeded, the Christian Church in large measure falls short of obedience to Christ's express commands to make disciples of all nations. Must not each one of us pray to God asking that we may be made willing to give life or money, or both, without reserve, in discharging our personal responsibility toward all who need Christianity, whose need we know, and who, therefore, are our neighbors because their need we can meet?



ASIA.

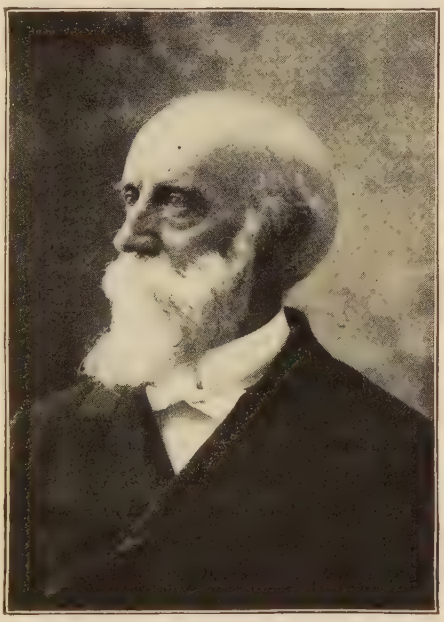
AFRICA.

Story from China.

MEMORIES OF THE SIEGE IN PEKING.

BY REV. CHAUNCEY GOODRICH, D.D.

Some forty years ago, a boy of seven said to his father, "Father, if I should dig a hole straight down through the center of the earth, and then should go feet first right through to the other side, which end up would I come out?" That boy is now a professor of logic in a great university. Suppose *we* start *head* first, so as to come out in China right end up.



CHAUNCEY GOODRICH, D.D.

Now you are on the other side, let me take you to my home in Tung-cho (Toong-jo), twelve miles east from Peking. It is the 7th of June, 1900, and the city is filled with Boxers. Thousands of people are on the city wall, gazing all day long on our college home. Our station of "Everlasting Joy," seven miles away, has been burned, and our dear helper, "Precious Virtue" (who would not leave his flock), his family, and all the Christians but two, cut down. At another station, five miles distant, they have shared the same fate. The helper, "Classic Pearl," has been thrown into the burning home, and the spears are raised to slay him. Suddenly his bride of only two months, Pocahontas like, throws herself upon his body, and his father of almost eighty falls upon them both. These two are thrust through with the spears, but the helper, while horribly burned, in some marvelous way has escaped.

We are the next mark for the Boxers. At last we have decided, though it almost breaks our hearts, to flee. In the evening Dr. Ament arrives from Peking, with a rifle thrown over his shoulders, and bringing a long string of carts.

The night is spent in packing a few precious things, first among them our dear Bibles. In the first gray light of the morning we pack ourselves into the carts. Suddenly our Grace, a maiden of ten summers, appears

THE DOG.

with the little dog in her arms. Her mamma cries out: "We can't take the dog! It is as much as we can do to save ourselves." But the girl only hugs him tighter, crying, "Mamma, I *must* take him." And she does. And so our whole family are saved!

We start before the world is awake, and meet but few Boxers on the road. One is riding a donkey, and has two swords dangling from either side. But he merely gives us a black scowl and passes.

At last we are within the walls of Peking, and at the Methodist Mission. Already the American missionaries are gathering here. Our family of five — six including the dog — are given a room. The Chinese Christians, too, are coming in large numbers.

Five days have passed, in which we have been busy barricading, and guarding our walls, by night and by day, assisted by twenty soldiers loaned us by our good American minister, Major Conger.

See! The street chapel is on fire! Now two other chapels to the north are burning. Another day has gone, and the night has come. What sound is that just over the city wall? It seems to come from the throats of ten thousand demons. "*Shah, shah, shah, shah.*" (Kill, kill, kill, kill.) All night long this dreadful sound fills our ears; the morning comes, and we are still alive. Every night the sky is red with the flame of burning buildings. All our chapels and homes are gone now.

It is the 19th of June. The Chinese have learned that the forts by the sea are taken. We shall not know it for a long time to come. An order reaches us to prepare to leave for Tientsin tomorrow morning. The morning comes, and suddenly a wounded man drags himself into our yard, saying that the German minister has been shot. An order is quickly sent us to start for the British Legation in half an hour. The eyes of the ministers are now open to the treachery of the Chinese government.

What a procession! First in order march twenty German soldiers, carrying their wounded secretary; then the missionaries, with their grips and satchels, and the children, each with its smaller burden — Dorothea with the dog; then our soldiers, and a long line of Chinese, each with bed under one arm (see John 5: 8) and a bundle under the other; and in the rear a score or more of Chinese Christians, armed with long spears. Slowly and solemnly we march, while multitudes from their gateways gaze with a strange look at the weird procession.

At last we are all housed, the missionaries being given the beautiful little chapel, seating perhaps a hundred and twenty persons. Here we are to eat and sleep and live — seventy-two of us, including the bairns — the next two months. How shall we eat? There is only a wee kitchen with a Chinese range. We soon work out the problem, having first a Congregational break-

fast, then a Presbyterian breakfast, and last a Methodist breakfast. Thus the daily meals are eaten.

It is four o'clock in the afternoon. Crash, bang! The firing is beginning. How long shall we live? Finally we spread ourselves all over

THE BELL TOWER AND CHAPEL.

the floor and try to sleep. In the middle of the night the great bell near the door sounds — our call to arms — and immediately we are on duty. The alarm passes by, and we are again stretched on the floor. And so the first night passes away, and the sun rises as bright and beautiful as if there were no trouble below.

On the 23d of June a fire is started to the north of us, just over the wall, and near the minister's house. It is the great Han Lin Library. Millions of money could not buy that library. But our enemies have such a mad desire to kill us that they seize the time when the wind is blowing hard from the north, and set it on fire. Our well, far away, is of no use now. My heart sinks as I catch sight of the flame. "We are lost." Suddenly I remember that God is overhead, and I cast one swift look up and cry, "Dear Lord, please to change the wind." By and by we shall know that this short prayer is breathed by many into the dear Father's ear. And now something marvelous happens. In less than two minutes the wind turns round, and we are safe. But the great library is in ashes. Never tell me that God is not atop of law. We have seen him in the wind.

We have now grown so used to the firing that we can sleep through that, but we can never sleep through the wailing of the babies. But five of the six dear babies are saved through it all, and so are we. The nights and days still come and go. It is the 1st of July, and there is hot firing on the city wall a little to the south of us. The children are called together for a prayer meeting. Among the soldiers on the wall is a Mr. Hall, a splendid man, six feet tall, whom all the children dearly love. Listen to their prayers: "Dear Lord, save Mr. Hall." "Dear Lord, don't let Mr. Hall be killed." Every child prays for Mr. Hall. And what happens on the wall? Suddenly Mr. Hall stumbles and falls backward. At that moment a ball, aimed for his heart, hits his knee, and glances across his shirt bosom. "The children's prayers saved my life," he said an hour later, and his great chest heaved with feeling as he said it. God was in his stumbling, as he was in the wind.

METHODIST COMPOUND.

At last it is the 14th of August. "Boom-boom." It is our soldiers, come at last. What music is in the boom of the cannon, the music of love from over the sea, the music of love from the heavens. And now you may come back to the top of the world. *Some* time, *some* of you will go again, with the Bible in your hands and the sweet old story on your lips. That blessed story will change hearts of hate into hearts of love, and make a new China.

MISCELLANY.

BIBLIOGRAPHICAL.

The Turk and His Lost Provinces. By William Eleroy Curtis. Fleming H. Revell Co., Chicago. Price, $2.00 net.

This is a very interesting book. The author in general proves his industry, insight, and fairness of judgment in every chapter. For a newspaper correspondent to avoid crudity and frequent misstatement and injustice is probably about impossible. In every situation of strife and turmoil there are facts, questions, and issues which the transient man, however keen, gifted, and just, cannot clearly comprehend or justly represent. While in the main this author has hit pretty near the truth and has let in a deal of light, there are statements concerning atrocities and other facts which will at once be pronounced, by persons who have spent years in the immediate vicinity, as greatly exaggerated, and in all probability echoes of the utterances of men under the sway of excited passions. On the whole the book can be commended, and highly commended, as a storehouse of valuable information.

History of the Conquest of the Flag. By Rev. S. M. Johnson. Winona Publishing Co., Chicago.

The story of the "Conquest of the Flag" chronicles the rise and rapid spread of a movement for unity, aggression, nationality, patriotism, and citizenship among Christians for the evangelization of all lands. It represents the Christian Conquest Crusade, which has no organization and contemplates none, but which aims, according to the judgment of the author, Mr. Johnson, at Christian unity for the sake of Christian conquest. It would be unfortunate if this book, with its colored flag bearing a red cross linked with the flags of the principal nations of the world, should give the impression that it is the purpose of the author and of missionary societies to propagate Christianity among the nations by the use of national force and arms. We do not understand that this is the mind of the author, and it has no place in the purposes of foreign missionary societies.

Winter India. By E. R. Scidmore. 400 pages, forty-three illustrations. $2.00 net. Century Co., New York.

This book is written to amuse and not to instruct and yet it is not specially amusing. The author visited nearly every place of general interest in the country, under high speed pressure, with no apparent interest in anything except to secure material for this book. The descriptions are too meager to be of value to would-be tourists except by way of suggestion. Only one allusion is made to mission work and that was to our Madura Mission when she says, "It is one of the largest and most successful in India." It was not the purpose of the writer, however, to make a missionary book. The illustrations are excellent and add much to the value of the work.

Two Heroes of Cathay. An Autobiography and a Sketch. Edited by Luella Miner. F. H. Revell Co., New York, Chicago, Toronto.

Miss Miner, our honored and beloved missionary in China, has done a good work for her adopted land in editing and supplementing the story of these heroes. They are the young men whose bitter experience of detention at San Francisco and in Canada for sixteen weary months, owing to our Chinese exclusion laws, is well known. The same laws now forbid their engaging in any remunerative labor at Oberlin, where they are preparing for Christian work in their own country. The author's royalty on this book will be devoted to paying their college expenses.

It was while waiting for permission to go to Oberlin that the young men wrote out this story of their lives. In no way

could the conditions of Chinese family life be more clearly set forth than in these deeply interesting narratives. Mr. Fay was the child of poor parents, Mr. Kung a descendant of Confucius, "the heir of more than two thousand years of education, wealth, and rank." Both boys became Christian believers under the instruction of our missionaries, and both endured with our martyrs the suspense and anguish of the terrible summer of 1900 in China.

Some months after, there came to the rooms of the American Board in Boston a blurred and discolored letter, written in daily expectation of death by Mr. Price, of Shansi, and intrusted to Mr. Fay, one of these faithful men. Mr. Price hoped that, when the worst should be over, this letter might inform his friends of their last experiences and of their undying faith. Through indescribable sufferings and dangers Mr. Fay made his way on foot from Shansi to Peking, with the letter hidden between the soles of his shoe.

The words with which Mr. Fay begins his narrative apply equally well to that of Mr. Kung and to his motive in writing it. They are as follows: —

"I want to write the story of my family and of my experiences these past years that my Christian brothers and sisters may know how exceeding great has been God's grace toward me. I know that in myself there is nothing unusual, but I have lived in such a wonderful time, I have had such wonderful experiences and such a wonderful salvation from my Heavenly Father that I must tell of his goodness. Perhaps it will help those who read this little book to have more faith and trust in God." So may it be.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

With thanksgiving for the sweeping revival at Aintab (see page 256), and with earnest prayer that it may extend throughout the Turkish empire.

For the new home missionary movement in the Marathi Mission. (See page 258.)

For the Prudential Committee: that they may have wisdom and grace to solve the difficult problems that confront them. (See page 249.)

For the higher educational institutions of the Board in Turkey and in all lands: that they may wisely train the men and women who shall become the evangelizers of their own people. (See page 245.)

Continued prayer for Micronesia, Bulgaria, Turkey, and China.

ARRIVALS IN THIS COUNTRY.

April 27. Rev. and Mrs. Willard L. Beard, of the Foochow Mission.

May 1. At Boston, Rev. Robert Thomson, of the European Turkey Mission.

May 3. At New York, Mr. and Mrs. W. E. Hitchcock, associated with the Ceylon Mission, at Batticotta.

DEPARTURES.

May 6. From New York, Rev. and Mrs. Byron K. Hunsberger, to join the Marathi Mission.

May 16. From San Francisco, Rev. and Mrs. C. B. Olds, to join the Japan Mission.

DEATHS.

April 6. At New Haven, Conn., Miss Sarah J. Hume, daughter of Mrs. Hannah D. Hume.

April 8. At Milwaukee, Wis., Miss Alice De Riemer, eldest daughter of Rev. W. E. and Mrs. Emily T. De Riemer, former missionaries of the Board in Ceylon.

April 18. At New Haven, Conn., Mrs. Hannah D. Hume, formerly of the Marathi Mission, India. (See page 247.)

May 4. At Salonica, Mrs. Edward B. Haskell, of European Turkey Mission. (Further notice will be given in our next issue.)

MARRIAGE.

April 27. At New Haven, Conn., Rev. Byron K. Hunsberger and Miss Elizabeth N. Hume. (See page 238.)

ORDINATION.

Rev. Byron K. Hunsberger, under appointment to the Marathi Mission of the Board, was ordained, Thursday, April 23, in the Center Church, Hartford, Conn.

DONATIONS RECEIVED IN APRIL.

MAINE.

Bath, Winter-st. Cong. ch.	78 61	
Brewer, 1st Cong. ch.	7 86	
Cornish, Cong. ch.	2 00	
Kenduskeag, Cong. ch.	10 00	
North Bridgton, Cong. ch.	4 00	
South Gardiner, Cong. ch.	4 00	
Stickney Corner, Friend,	25	106 72

NEW HAMPSHIRE.

Alstead, 3d Cong. ch.	3 54	
Centre Sandwich, Levi W. Stanton,	5 00	
Charlestown, Cong. ch.	5 52	
Dalton, Rev. H. H. Colburn,	10 00	
Derry, In memoriam, Dea. Moses B. Fisher,	2 00	
East Alstead, Cong. ch.	1 12	
Exeter, Mrs. Elizabeth S. Hall,	100 00	
Francestown, Cong. ch.	25 00	
Hudson, Cong. ch.	9 30	
Laconia, Cong. ch.	145 29	
Lyme, Cong. ch.	73 50	
Lyndeboro, Cong. ch.	4 20	
Marlboro, Cong. ch.	11 35	
Nashua, Mrs. Geo. L. Swain,	2 00	
Newport, Cong. ch.	8 00	
Penacook, Cong. ch.	13 00	
Rindge, Cong. ch.	30 00	
Salisbury, Cong. ch.	4 60	
Warren, H. D. Abbott,	10 00	463 42

VERMONT.

Barton Landing, Cong. ch., toward support Rev. Robert Thomson,	32 00	
Cambridge, Jeffersonville Cong. ch.	9 00	
Castleton, Cong. ch.	30 00	
Chester, Cong. ch.	21 32	
Derby, Cong. ch., toward support Rev. Robert Thomson,	24 00	
Greensboro, Cong. ch., toward support Rev. Robert Thomson,	32 25	
North Bennington, Cong. ch.	6 10	
North Craftsbury, Cong. ch., toward support Rev. Robert Thomson,	28 27	
Northfield, Cong. ch.	14 70	
Sudbury, Cong. ch.	8 00	
Waterbury, Cong. ch.	19 54	
West Brattleboro, Cong. ch.	12 31	237 49
Legacies.— Essex, N. Lathrop, add'l,		13 51
		251 00

Correction.— Bellows Falls, C. W. Oxford, 25, in Oct., 1902, *Herald*, should read C. W. Osgood.

MASSACHUSETTS.

Abington, 1st Cong. ch.	7 08	
Andover, Students of Theol. Sem.	12 00	
Ashburnham, 1st Cong. ch., Income legacy Clarence M. Proctor,	4 00	
Ashby, Cong. ch.	12 46	
Ashland, 1st Cong. ch.	20 00	
Auburndale, Y. P. S. C. E., for medical work in India,	20 00	
Boston, 2d ch. (Dorchester), 48.38; Union ch., 40; Berkeley Temple, 27.93; Pilgrim ch. (Dorchester), Y. P. S. C. E., toward support Dr. F. C. Wellman, 25; Cash, 150; Friends (Dorchester), 2; "West Roxbury," 2,	295 31	
Boylston, Cong. ch.	21 00	
Brookline, Harvard Cong. ch.	273 08	
Cambridge, North-av. Cong. ch.	261 00	
Chester, 1st Cong. ch.	1 80	
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	5 31	
Chicopee Falls, 2d Cong. ch.	24 27	
Cummington, Village ch., toward support Rev. C. T. Riggs,	10 00	
Danvers, 1st Cong. ch.	23 76	
Easton, Evan. Cong. ch.	28 15	
East Bridgewater, Union Cong. ch.	17 15	
Fall River, Central Cong. ch.	52 37	
Fitchburg, Rollstone Cong. ch., of which 2 from Miss L. E. Rice,	21 58	
Grafton, Cong. ch., toward support Rev. E. C. Partridge,	72 00	
Greenfield, 2d Cong. ch., 125; Mrs. E. M. Russell, 25,	150 00	
Georgetown, Memorial Cong. ch.	8 71	
Groton, Union Cong. ch.	108 92	
Holbrook, Winthrop Cong. ch.	53 45	
Holyoke, 2d Cong. ch.	114 63	
Housatonic, C. C. French,	1 75	
Lawrence, Samuel White,	50 00	
Lee, Friendly,	2 00	
Lowell, 1st Trinitarian Cong. ch., toward support Rev. W. P. Elwood,	102 00	
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 97.89; Mrs. Kate W. Hudson, 10; Friend, 50,	157 89	
Malden, Maplewood, Cong. ch.	30 00	
Manomet, Cong. ch.	5 00	
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders,	6 97	
Marshfield, 1st Cong. ch.	24 46	
Melrose, Ortho. Cong. ch.	50 00	
Methuen, 1st Parish Cong. ch.	60 01	
Monson, G. E. Fuller,	10 00	
Newburyport, North Cong. ch., 10.71; Rev. Richard Wright, 10,	20 71	
Northampton, Edwards ch., toward support Rev. Lewis Bond,	54 39	
Norton, Cong. ch.	100 00	
Palmer, L. H. Gager, for work in China,	90 00	
Petersham, Elizabeth B. Dawes,	200 00	
Princeton, 1st Cong. ch.	15 09	
Randolph, 1st Cong. ch.	114 36	
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton,	15 03	
Salem, Tabernacle Cong. ch.	6 14	
Shelburne, Cong. ch., to const., with other dona., RUTH GOULD, H. M.	50 00	
Springfield, 1st Cong. ch., of which 20 from F. L. Robbins, 238.27; Hope Cong. ch., of which 75.66 toward support Rev. W. O. Ballantine, 106.20; St. John's Cong. ch., 5;		

H. W., 1; Thank-offering, 15; Friend, 500; Friend, 500, 1,365 47
Uxbridge, 1st Cong. ch. 41 00
Wellesley, Cong. ch. 13 00
Wellesley Hills, 1st Cong. ch., toward support Rev. James C. Perkins, 13 93
West Boxford, Cong. ch. 4 75
Westfield, 1st Cong. ch. 37 10
Westford, Union Cong. ch. 20 00
West Newton, 2d Cong. ch. 71 00
Williamstown, Church of Christ in the White Oaks, 1 05
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 200 00
Wollaston, Cong. ch., toward support of missionary, 20 35
Worcester, J. Evarts Hitchcock, 50
———, G. F. W. 1 00
———, Easter offering, 10 00
———, Friend, 1 00—4,583 98
Legacies.—Andover, Mrs. Susan E. Abbott, 200 00
Chelsea, Anna S. Butler, by Mary S. Butler, Ex'x, 50 00
Deerfield, Chauncey B. Tilton, by A. M. Rice, Ex'r, 435 82
Hatfield, Samuel H. Dickinson, by D. W. Wells, Trustee, add'l, 500 00
Northampton, Harriet C. Fox, add'l, 273.95; Numan Clark, add'l, 45, 318 95
Northfield, John L. Mattoon, by C. H. Green, 972 73
Springfield, Stetson T. Warner, by Chas. H. Barrows and Geo. S. Warner, Ex'rs, 500 00
Worcester, Albert Curtis, add'l, 5,647 00—8,624 50

13,208 48

RHODE ISLAND.

Providence, Highland Cong. ch., for theol. student, care Rev. C. C. Tracy, 30; Union Cong. ch., a friend, for native teacher in India, 15; Beneficent Y. P. S. C. E., for do., 3; Irving L. Woodman, 5, 53 00

CONNECTICUT.

Brooklyn, Conference, Evening Meeting, 2 40
Canaan, Friend, 20 00
Central Village, Cong. ch. 5 92
Colchester, 1st Cong. ch. 73 75
Durham, Cong. ch. 18 82
East Canaan, Cong. ch. 8 31
Ellsworth, Cong. ch. 8 25
Fairfield, Hope Chapel, 1 91
Groton, Cong. ch. 29 67
Haddam, Cong. ch. 21 00
Hartford, Frank S. Taylor, 1 00
Killingworth, Cong. ch. 10 00
Middlefield, Cong. ch. 50 00
Middletown, 1st Cong. ch. 130 88
Naugatuck, Sara D. Smith, 20 00
New Haven, Howard-av. Cong. ch., 159.49; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 100; Davenport Cong. ch., 42.84 302 33
New London, 1st ch. of Christ, 116.56; do., Pri. Sab. sch., toward support Rev. C. N. Ransom, 2.67, 119 23
Norwalk, 1st Cong. ch. 38 70
Old Saybrook, Cong. ch. 9 16
Plainfield, A friend, 10 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 73 54
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 20 74
Stony Creek, Cong. ch. and Sab. sch. 9 00
Thomaston, 1st Cong. ch., of which 25 from Miss M. A. Hazen, 39 73
West Haven, W. H. Moulthrop, for native preacher in India, 10 00
Winchester, Cong. ch. 3 02
Windsor, 1st Cong. ch. 30 00
Winsted, 1st Cong. ch. 53 29
Woodstock, 1st Cong. ch. 11 18—1,131 83
Legacies.—Hartford, John S. Welles, by William H. Chapman and J. M. Allen, Trustees, 5,000 00
Norwich, Miss Elizabeth B. Woodhull, by Wm. H Allen, Adm'r, 5,000 00—10,000 00

11,131 83

NEW YORK.

Arcade, Cong. ch. 4 25
Brockport, A memorial, for native preacher in Turkey, 100 00
Brooklyn, Plymouth Cong. ch., 123; Beecher Memorial Cong. ch., 10; Chas. A. Clark, 5, 138 00
Brooklyn Hills, Pilgrim Cong. ch. 8 00
Cambria Centre, 1st Cong. ch. 4 00
Churchville, Cong. ch. 17 17
Elbridge, Cong. ch. 14 75
Fairport, A. M. Loomis, 15 00
Friendship, 1st Cong. ch. 11 00
Gloversville, Cong. ch. 138 00
Homer, Cong. ch., toward support Rev. J. D. Taylor, 30.70; Cong. Sab. sch., toward do., 19.30, 50 00
Jamestown, F. M. 25 00
Lysander, Cong. ch., toward support Rev. J. D. Taylor, 7 60
Moravia, Y. P. S. C. E., toward support Rev. J. D. Taylor, 27; Mrs. Carrie L. Tuthill, 100, 127 00
New York, Christ ch. (Mt. Hope), 36.83; Camp Memorial ch., for native teacher in India, 7.50; Mrs. Caroline L. Smith, 25; E. S. E., 25, 69 58
Patchogue, John S. Havens, 10 00
Poughkeepsie, 1st Cong. ch., toward support Rev. G. C. Raynolds, 100 00
Roscoe, Cong. ch. 2 00
Rutland, Cong. ch., Mrs. S. Merwin, 2 50
Scottsville, Rev. John Cunningham, 5 00
Sidney, 1st Cong. ch. 35 80
Watertown, Emmanuel Cong. ch. 14 50—899 15

NEW JERSEY.

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 200; Mrs. C. D. Dill, for work in Macedonia, 10, 210 00
Plainsboro, E. P. Jewett, 20 00—230 00

PENNSYLVANIA.

Blossburg, 1st (Welsh) Cong. ch. 10 70
Conneaut, Cong. ch. 10 08
Meadville, Cong. ch., W. Mis. Soc. 10 00
Mt. Carmel, Cong. ch., 10; Rev. D. J. Torrens, 5, 15 00
Philadelphia, Central Cong. ch. 591 53—637 31

VIRGINIA.

Begonia, Bethlehem Cong. ch. 9 40

WEST VIRGINIA.

Huntington, 1st Cong. ch. 18 00

FLORIDA.

Lake Helen, Cong. ch. 6 00
New Smyrna, Cong. ch. 2 00
Sanford, Cong. ch. 5 57
West Palm Beach, Cong. ch. 3 50
——— Florida State Association, 7 04—24 11

INDIANA.

Michigan City, German Cong. ch. 3 00
Porter, Cong. ch. 2 50—5 50

MISSOURI.

Kansas City, Westminster Cong. ch.	68 85	
Old Orchard, Cong. ch. Woman's Ass'n,	4 38	—— 73 23
Legacies. — Mad River, Frances J. Snodgrass, by Samuel R. Harshman, Trustee, add'l,	220 30	
		293 53

OHIO.

Barberton, Cong. ch.	4 02	
Berea, Rowland White,	10 00	
Clarksfield, Cong. ch.	2 00	
Cleveland, Pilgrim Cong. ch., 112.50; Charles E. Ozanne, for work in China, 75; W. A. Hillis, 10,	197 50	
Cuyahoga Falls, Cong. ch. and Sab. sch.	15 45	
Grafton, Cong. ch.	1 48	
Oberlin, Mrs. L. G. B. Hills,	5 00	
Painesville, Cong. ch.	20 00	
Rootstown, 1st Cong. ch., K. E. Soc.	70 23	
Steubenville, 1st Cong. ch.	17 94	
Twinsburg, Cong. ch.	27 00	—— 370 62

ILLINOIS.

Alton, Ch. of the Redeemer,	95 47	
Bartlett, Cong. ch.	18 57	
Buda, Cong. ch., add'l,	1 00	
Chandlerville, Cong. ch.	42 68	
Carpentersville, Cong. ch.	5 50	
Chicago, Warren-av. Cong. ch., 48.79; Leavitt-st. Cong. ch., 39.19; Christ's Ger. Cong. ch., 7; Rev. G. S. F. Savage, toward support Rev. F. E. Jeffrey, 25; Friend, 15,	134 98	
Clifton, Cong. ch.	2 11	
Delavan, Richard Hoghton, toward support Rev. W. P. Sprague and Rev. W. W. Wallace, 25 each,	50 00	
Earlville, J. A. D.	25 00	
Elburn, Cong. ch.	8 40	
Hoopeston, Rev. Dana Sherrill,	20 00	
Lacon, Cong. ch.	17 00	
La Salle, Cong. ch.	20 00	
Lawn Ridge, Cong. ch.	4 47	
Marseilles, Dr. R. N. Baughman,	475 55	
Millcreek, Cong. ch.	5 12	
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson,	87 80	
Princeton, 1st Cong. ch.	30 36	
Sandwich, Cong. ch.	69 61	
Shabbona, 1st Cong. ch.	25 60	
Sheffield, Cong. ch.	81 55	
Somonauk, Cong. ch.	17 45	
Sterling, Cong. ch.	38 00	
Stockton, Jos. Goldthorp,	20 00	
Sycamore, 1st Cong. ch.	62 00	
Wheaton, H. L. Kellogg	10 00	—1,368 22

MICHIGAN.

Ann Arbor, 1st Cong. Sab. sch., toward support Rev. J. H. Dickson,	20 00	
Charlevoix, 1st Cong. ch.	15 00	
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 250; Boulevard Cong. ch., 19.75,	269 75	
Rapid River, Cong. ch.	1 00	
Three Oaks, 1st Cong. ch.	150 00	
Union City, Cong. ch.	20 20	
——, Friend, toward support Rev. H. C. Hazen,	1,000 00	—1,475 95
Legacies. — Hudson, Fanny A. Kent, by Rev. H. A. Putnam, Ex'r,	310 79	
		1,786 74

WISCONSIN.

Butternut, Cong. ch.	1 50	
Clinton, Cong. ch.	41 80	
Columbus, Cong. ch.	113 00	
Delavan, Cong. ch.	9 32	
Evansville, Cong. ch.	30 23	
Fifield, Cong. ch.	2 68	
Hillsboro, Cong. ch.	5 59	
Lake Geneva, 1st Cong. ch.	40 00	
Maple Valley, Cong. ch. and Sab. sch.	4 23	
Martin, Cong. ch.	2 00	
Milwaukee, Grand-av. Cong. ch.	44 44	
Monroe, Harry Lathrop,	1 00	
North Walworth, Cong. ch.	5 18	
Park Falls, Cong. ch.	3 47	
Prescott, 1st Cong. ch.	22 24	
Saxeville, Dr. Van Airsdale,	50	
Stockbridge, 1st Cong. ch.	5 00	
Whitewater, Cong. ch.	14 00	
West Superior Hope Cong. ch.	11 54	—357 72
Legacies. — Beloit, Mrs. Ellen B. French, add'l,	50 00	
		407 72

IOWA.

Aurelia, Cong. ch.	3 55	
Cedar Rapids, Bethany Cong. ch.	3 40	
Colesburg, Cong. ch.	1 75	
Davenport, H. T. Bushnell,	10 00	
Des Moines, Plymouth Cong. ch.	129 52	
Iowa Falls, 1st Cong. ch.	25 50	
Sioux City, J. M. Spaulding,	10 00	—183 72

MINNESOTA.

Ada, Cong. ch.	12 08	
Benson, Pilgrim Cong. ch.	2 50	
Hancock, Cong. ch.	6 00	
Minneapolis, 1st Cong. ch., toward support of Rev. John E. Merrill, 150; Plymouth Cong. ch., 87.50; Pilgrim Cong. ch., 80.20; G. Willis Bass, 10,	327 70	
Northfield, Friend,	9 25	
Silver Lake, Boh. Free Ref. ch.	102 12	
Tintah, 1st Cong. ch.	2 00	
Tyler, Cong. ch.	4 15	—465 80

KANSAS.

Buffalo Park, Cong. ch.	5 53	
Burlington, Cong. ch.	27 45	
Ellis, Cong. ch.	3 60	
Netawaka, Cong. ch.	1 75	
Partridge, Cong. ch.	40 30	—78 63

NEBRASKA.

Cortland, Cong. ch.	16 00	
De Witt, 1st Evan. Cong. ch.	2 50	
Hastings, 1st Cong. ch.	38 50	
Lincoln, Vine-st. Cong. ch.	22 50	
Shickley, Cong. ch.	2 50	
Verdon, Cong. ch.	4 50	
Waverly, Cong. ch.	8 55	—95 05

CALIFORNIA.

Angels Camp, Cong. ch.	10 00	
Cloverdale, Cong. ch.	4 00	
Field's Landing, Cong. ch.	5 00	
Green Valley, Cong. ch.	20 00	
Los Angeles, Park Cong. ch.	10 00	
Pasadena, North Cong. ch.	27 15	
Pomona, Pilgrim Cong. ch.	946 70	
San Diego, S. P. Jones,	10 00	
Santa Rosa, Cong. ch., K. E. Soc.	7 50	
Sunol Glen, Cong. ch.	10 00	—1,050 35

OREGON.

Cedar Mills, German Cong. ch., 2 members,		40 00

COLORADO.

Highland Lake, Cong. ch.	2 50	
Yampa, Cong. Sab. sch., for native teacher, Madura,	43 33	—45 83

WASHINGTON.

Coupeville, 1st Cong. ch.	5 00	
Hillyard, Cong. ch.	23 00	
North Yakima, 1st Cong. ch.	16 00	
Tolt, Cong. ch.	4 80	
West Seattle, Cong. ch.	3 00	—— 51 80

NORTH DAKOTA.

Cooperstown, Cong. ch.	8 70	
Crary, Cong. ch.	3 37	
Dickinson, Cong. ch.	5 00	
Dwight, Cong. ch.	6 00	
Hankinson, Cong. ch.	11 00	—— 34 07

SOUTH DAKOTA.

Burrell, Cong. ch.	1 45	
Erwin, Cong. ch., for native preacher, Madura,	25 00	
Hosmer, Ger. Cong. ch's, Parish No. 1,	10 00	
Hudson, Cong. ch.	5 18	
Milbank, 1st Cong. ch.	27 06	
Petrus, Ger. Cong. ch.	2 50	
Willow Lake, Cong. ch.	7 03	—— 78 22

IDAHO.

Hope, Cong. ch.	3 50

UTAH.

Salt Lake City, Phillips Cong. ch.	16 88

INDIAN TERRITORY.

Vinita, 1st Cong. ch.	97

HAWAII.

Honolulu, Central Union Cong. ch., 363; Two friends, 7.50,	370 50

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Beekingham, Joseph S. Watson, for Japan,	1,275.75	
European Turkey, Servian and Bulgarian friends, for China, 1.10; Bulgarian Evan. ch., Women, for work in So. Africa, 8.80,	9 90	—1,285 65

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part,	12,944 44	
For teacher for Miss Bertha P. Reed,	45 00	
For housekeeping outfit for Miss Alice Gleason,	75 00	
For toward support Mrs. F. B. Bridgman,	35 00	-13,099 44

From Woman's Board of Missions of the Interior.
Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer.* 8,555 00

For organ for Miss C. M. Welpton,	100 00	—8,655 00

From Woman's Board of Missions for the Pacific.
Mrs. S. M. Dodge, Oakland, California, *Treasurer.* 59 30

21,813 74

MISSION SCHOOL ENTERPRISE.

Maine.—Castine, Cong. Sab. sch.	5 00
New Hampshire.—Alstead, 3d Cong. Y. P. S. C. E., .61; Meriden, Kimball Union Academy Y. P. S. C. E., for school in Madura, 10,	10 61
Vermont.—Bethel, 1st Cong. Y. P. S. C. E.	3 25
Massachusetts.—Amherst, 2d Cong. Sab. sch., 7; Ayer, Y. P. S. C. E., 10; Boston, Central Cong. Sab. sch. (Jamaica Plain), 50; Cambridge, Pilgrim Cong. Sab. sch., 12.63; Lee, Y. P. S. C. E., 10; Littleton, Cong. Sab. sch., for school, care Rev. R. A. Hume, 5; Melrose, Ortho. Cong. Sab. sch., 15; Newburyport, Whitefield Y. P. S. C. E., 5; do., North Cong. Sab. sch., 1.50; So. Weymouth, Union Cong. Y. P. S. C. E., for pupil, Madura, 10; Springfield, Memorial ch. Y. P. S. C. E., 17; do., Faith Cong. Sab. sch., 4.47,	147 60
Connecticut.—Bridgeport, 1st Cong. Sab. sch., to const. George Frederick Anderson, H. M., 100; Cromwell, Cong. Sab. sch., for schools, 109.76; Farmington, Cong. Sab. sch., 5.87; Middletown, 1st Cong. Sab. sch., Home Dept., for Erzroom High School, 13.01; Suffield, 1st Cong. Sab. sch., 5,	233 64
New York.—Franklin, Y. P. S. C. E., 5; New York, Bethany Cong. Sab. sch., 20; Rutland, Cong. Sab. sch., 7; Walton, Cong. Sab. sch., 22.19,	54 19
Pennsylvania.—East Smithfield, Y. P. S. C. E., .65; McKeesport, 1st Cong. Sab. sch., 12,	12 65
Ohio.—Berlin Heights, Cong. Sab. sch.	7 50
Illinois.—Carpentersville, Cong. Sab. sch., 4.88; Chicago, Park Manor Cong. Sab. sch., 3.50; do., Warren-av. Cong. Sab. sch. 10; Plymouth, Y. P. S. C. E., 2.70; Springfield, Hope Cong. Sab. sch., 8,	29 08
Michigan.—Coloma, Y. P. S. C. E., 2; Custer, do., 1; Eaton Rapids, Cong. Sab. sch., 1.45; Union City, Cong. Sab. sch., 4,	8 45
Nebraska.—Trenton, Cong. Sab. sch.	3 00
Wisconsin.—Prescott, 1st Cong. Sab. sch.	5 43
Iowa.—Waterloo, Cong. Sab. sch.	8 61
Kansas.—Westmoreland, Y. P. S. C. E., for work in Africa,	1 26
Colorado—Denver, Cong. Sab. sch.	7 00
Oregon.—Ingle Chapel, Cong. Sab. sch.	3 70
South Dakota.—Hudson, Cong. Sab. sch.	6 28
Montana.—Big Timber, Y. P. S. C. E., for So. African Missions,	2 00
	549 25

MICRONESIAN NAVY.

Connecticut.—New Britain, South Cong. Sab. sch., 20; New London, 1st ch. of Christ, pri. Sab. sch., 2.67,	22 67
Washington, Spokane, Plymouth Cong. ch.	2 80
	25 47

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois.—Algonquin, Y. P. S. C. E., 2; Chicago, Gross Park Y. P. S. C. E., 4; De Long, Y. P. S. C. E., 2.75; Joy Prairie, do., 2; Sandwich, do., 4.33, all for MacLachlan Fund,	15 08
Michigan.—Kenton, 1st Cong. ch., Jun. C. E. Soc., 1; Upton Works, 25th-st Y. P. S. C. E., 5, both for Lee Fund,	6 00

WISCONSIN. — Janesville, Y. P. S. C. E., for Olds Fund, 2 00
IOWA. — Mason City, Y. P. S. C. E., 5; Orient, do., 5; Red Oak, do., 1.75; Sibley, do., 2.25, all for White Fund, 14 00
MINNESOTA. — Glenwood, Y. P. S. C. E., for Haskell Fund, 5 00
KANSAS. — Westmoreland, Y. P. S. C. E., for De Forest Fund, 1 95
NEBRASKA. — Fremont, Y. P. S. C. E., 10; Neligh, do., 5, both for Bates Fund, 15 00
NORTH DAKOTA. — New Rockford, Y. P. S. C. E., for Haskell Fund, 5 00
SOUTH DAKOTA. — Drakola, Y. P. S. C. E., for Haskell Fund, 7 95
71 98

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Bristol, Friends, for free bed in hospital, care Dr. Kate C. Woodhull, 24.05; Manchester, Clara L. Huse, for industrial work, care Rev. G. P. Knapp, 5, 29 05
VERMONT. — Salisbury, Y. P. S. C. E., for catechist, Madura, 10; St. Johnsbury, South Cong. Sab. sch., for school, care Rev. H. N. Barnum, 22, 32 00
MASSACHUSETTS. — Auburndale, Rev. F. E. Clark, D.D., for work, care Rev. J. P. Jones, 20; Boston, Roslindale Cong. Sab. sch., for medical work at Wai, 9.74; do., Roslindale Y. P. S. C. E., for do., 9; do., Walnut-av. Pri. Sab. sch. (Roxbury), for work, care Dr. and Mrs. W. T. Lawrence, 5; Chicopee, Mrs. Sarah L. Woodin, for work, care Rev. E. H. Smith, 5; Dedham, Miss M. C. Burgess, for pupil, care Rev. E. C. Partridge, 20, and care Mrs. Edward Riggs, 25; East Northfield, Miss Evelyn S. Hall, for pupil, care Mrs. E. S. Hume, 30; Somerville, Local Union Y. P. S. C. E., for boys' school, Tocat, 25; Stockbridge, Cong. Sab. sch., for pupil, care Mrs. E. Fairbank, 10; Whitinsville, Y. P. S. C. E., for assistant for Rev. R. A. Hume, 47; Whitman, 1st Cong. ch., for school, care Rev. E. Fairbank, 7.97; ———, Friend, for evangelistic work, Tottori, 150; do., do., Sapporo, 125; do., do., Sendai, 125; do., for evangelistic work and touring, Miyazaki, 100; do., for evangelistic work, Ahmednagar, 120; do., for Theol. Sem., Harpoot, 264, 1,097 71
RHODE ISLAND. — Providence, Beneficent ch., Armenians in Mission Sab. sch., for pupil, Anatolia College, 25 00
CONNECTICUT. — Abington, Cong. ch., for student, Foochow, 20; New Britain, South Cong. Sab. sch., a class, for church building, care Rev. F. B. Bridgman, 15; Hartford, Friend, for work, care Dr. G. C. Raynolds, 5; West Suffield, Friends, through Rev. J. B. Doolittle, for work, care Rev. L. S. Gates, 13.40; Windham, Cong. Sab. sch., for pupil, care Miss B. B. Noyes, 20, 3 40
NEW YORK. — Brooklyn, Willoughby-av. chapel, Mrs. Finch's class, for use of Miss J. G. Evans, 13; do., Central Cong. ch., for work, care Mrs. J. E. Abbott, 100; do., Central Cong. ch., Chinese Sab. sch., for work, care Dr. C. R. Hager, 10; Canton, Presb. Y. P. S. C. E., M. T. Lawrence, for pupil, care Rev. C. T. Riggs, 5.25; Gasport, Jun. C. E. Soc., for work, care Rev. H. C. Hazen, 5; New York, North Cong. Y. P. S. C. E., for native worker, care Rev. J. P. Jones, 40; do., Mrs. Ellen S. James, through Miss E. M. Stone, for Thessalonica Industrial Sch., 250; do., Friends, through A. D. F. Hamlin, for Clara Hamlin Lee Memorial Chapel, 63; do., H. D Lyman, for Industrial work, Mt. Silinda, 10; Poughkeepsie, Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100, 596 25
NEW JERSEY. — Boonton, 1st Presb. ch. Y. P. S. C. E., for pupils, care Rev. W. S. Dodd, 52; East Orange, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. W. S. Dodd, 10; Morristown, Robert Carter, for pupil, care Rev. W. S. Dodd, 30; Westfield, Cong. ch., J. L. Clayton, for native teacher, Madura, 60, 152 00
PENNSYLVANIA. — Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00
FLORIDA. — Winter Park, Cong. ch., for work, care Rev. H. J. Bennett, 3 00
TENNESSEE. — Nashville, Fisk University Y. P. S. C. E., for work, care Miss M. L. Matthews, 5 00
OHIO. — Cleveland, Olivet Cong. ch., Extra-cent-a-day Band, for use of Rev. C. S. Sanders, 10; Jefferson, Cong. Sab. sch. and Y. P. S. C. E., for evangelist, care Rev. W. S. Ament, 4.50; Medina, W. A. F. E., for pupil, care Rev. J. H. Dickson, 6, 20 50
ILLINOIS. — Canton, Miss Maria Dewey, for work, care Mrs. D. M. B. Thom, 25; Chicago, Summerdale Cong. ch., Jun. C. E. Soc., for Edgar B. Wylie school, care Rev. F. E. Jeffrey, 20; do., Mrs. C. L. Goodenough, for work in Johannesburg, 37.50; do., Mrs. H. E. Miles, for work, care Mrs. D. M. B. Thom, 10; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Payson, Rev. D. B. Eells, for native helpers, care Rev. R. Winsor, 36.11; Waukegan, Y. P. S. C. E., for pupil, care Rev. R. Winsor, 2; do., Jun. C. E. Soc., for do., care Mrs. James Smith, 5, 136 61
MICHIGAN. — Chelsea, 1st Cong. Y. P. S. C. E., for school, care Rev. H. G. Bissell, 30; Grand Rapids, Park Cong. Sab. sch., 25; do., Y. P. S. C. E., 7.50; do., South Cong. Y. P. S. C. E., 8.75; do., Plainfield-av. do., 7.50; do., Plymouth do., 7.50; Barker Memorial, do., 1.50; and East-st., do., 1.50; all toward support Samuel L. Caldwell; Olivet, Mission Band, for native teacher, care Rev. F. R. Bunker, 5, 94 25
WISCONSIN. — Berlin, Friend, for Ing-hok Evan. Co., 10; Spring Valley, Cong. ch., 5.13, and Cong. Sab.sch., 1.87, both for work, care Rev. F. B. Bridgman, 17 00
IOWA. — Tabor, Susan Jewell, for pupil, care Miss E. M. Chambers, 15 00
MINNESOTA. — Minneapolis, Como-av. Cong. ch., for use of Dana K. Getchell, 10; do., Hiram A. Scriver, for boys' school building, Talas, 25; St. Paul, St. Anthony Park Y. P. S. C. E., for school, care Rev. F. E. Jeffrey, 10; Northfield, Cong. Sab. sch., Mrs. George's class, for pupil, care Miss M. E. Moulton, 13; do., Mr. and Mrs. W. V. Metcalf, for pupils, care Miss E. S. Hartwell and Miss M. E. Moulton, 65, 123 00
KANSAS. — Ft. Scott, 1st Cong. ch., through Miss E. M. Stone, for Thessalonica Industrial School, 10; ———, Friends, through Miss E. M. Stone, for do., 1.50, 11 50
NEBRASKA. — Bladen, Isaac Miller, for pupil, care Rev. James Smith, 40 00
CALIFORNIA. — Glendale, Rev. W. P. Hardy, for native helper, care Rev. H. C. Hazen, 25; Los Angeles, Presb. ch., ladies, through Miss E. M. Stone, for Thessalonica Industrial School, 32.42; Mills College, Mills College, for use of Rev. R. C. Hastings, 55, 112 42
COLORADO. — Trinidad, Cong. ch., for native worker, Marathi, 10 00
MONTANA. — Billings, 1st Cong. Sab. sch., for industrial work, care C. C. Fuller, 17 71
OKLAHOMA. — Oklahoma City, Rev. L. A. Turner, for native worker, care Rev. C. A. Nelson, 1 50
CANADA. — (Ontario) Hamilton, Mrs. C. Elliott, for Elliott Memorial School, care Rev. G. G. Brown, 25; (Quebec) Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50; do., Mary E. Bay-

lis, for scholarship, care Miss E. McCallum, 70, 145 00
BULGARIA.—Samokov, Rev. James F. Clarke, D.D., for Miss Sorabji's work, 10 00
CHINA.—Canton, Chas. C. Selden, for work, care Rev. H. N. Barnum, 1,500 00
WEST CENTRAL AFRICA.—Bailundu, Church and congregation, 16.70; Rev. and Mrs. W. M. Stover, 10; Mrs. M. M. Webster, 5, and Miss E. B. Campbell, 1, all for Chinese Christians, care Dr. I. J. Atwood, 32 70

MISSION WORK FOR WOMEN.

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For Pomona College room for girls, care Miss A. G. Gulick,	285 00	
For use of Miss Louise E. Wilson,	10 00	350 00

INCOME ANATOLIA COLLEGE ENDOWMENT.

From Blank Memorial Fund, for scholarship,	39 00	
		4,964 78
Donations received in April,		43,271 84
Legacies received in April,		19,219 10
		62,490 94

Total from September 1, 1902, to April 30, 1903, Donations, $360,799.64; Legacies, $59,644.10 = $420,443.74.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.—Taunton, Wm. F. Grant,	18 00
NEW YORK.—Brooklyn, D. B. Hixon, 10; do., J. Phillips Van Huyck, 10; Richmond Hill, Y. P. S. C. E. of Union Cong. ch., 10,	30 00
ILLINOIS.—Chicago, Leavitt-st. Cong. ch., Mary A. Crane, 5,	5 00
	53 00

TWENTIETH CENTURY FUND.

MASSACHUSETTS.—Cambridge, North-av. Cong. ch., Phineas Hubbard, 33; Clinton, Widow's Mite, 2,	35 00
MINNESOTA.—Minneapolis, F. W. Lyman,	100 00
	135 00
Previously acknowledged,	98,455 53
	98,590 53